

PROXIME

HEALTHIES

SICKNESSE

1628

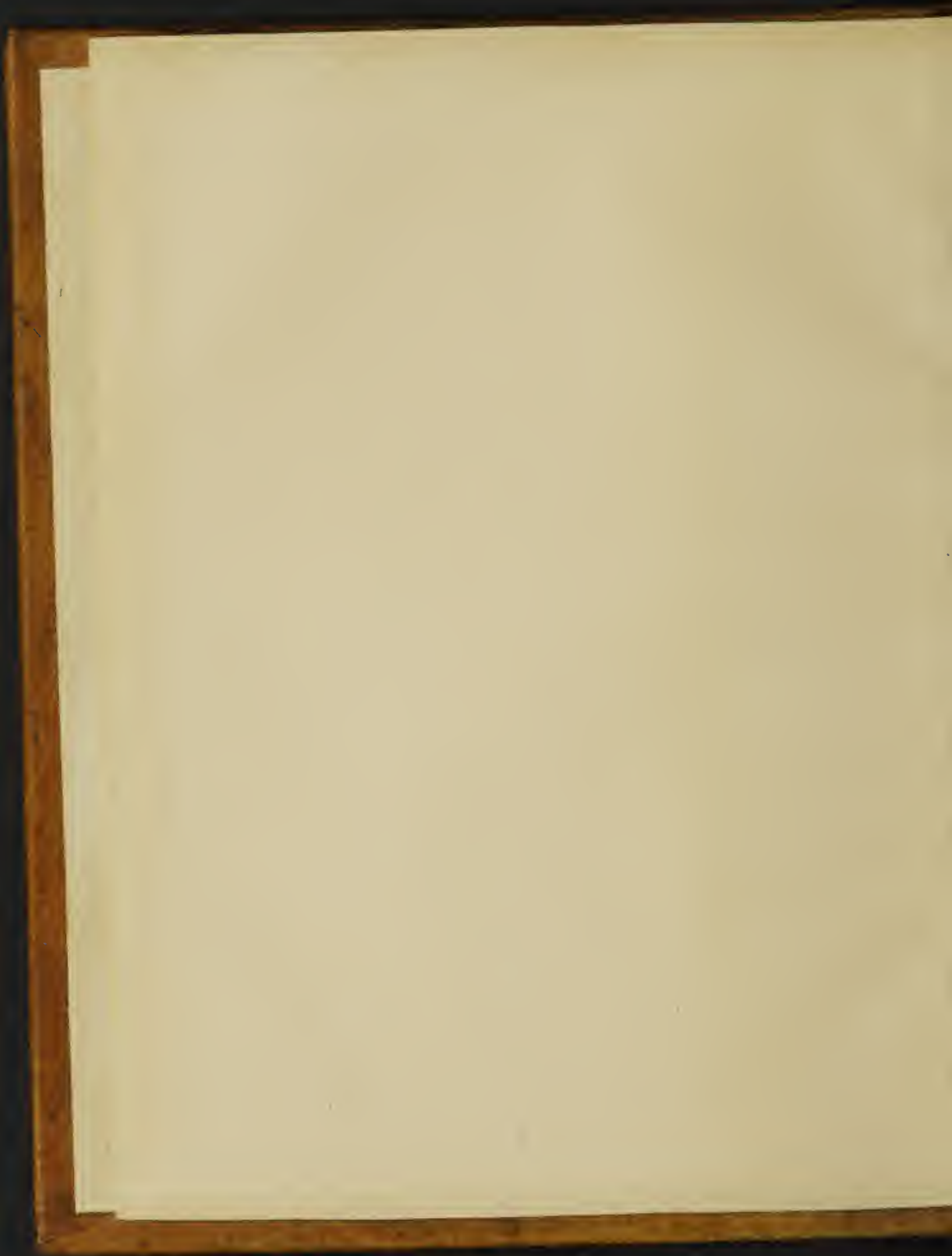


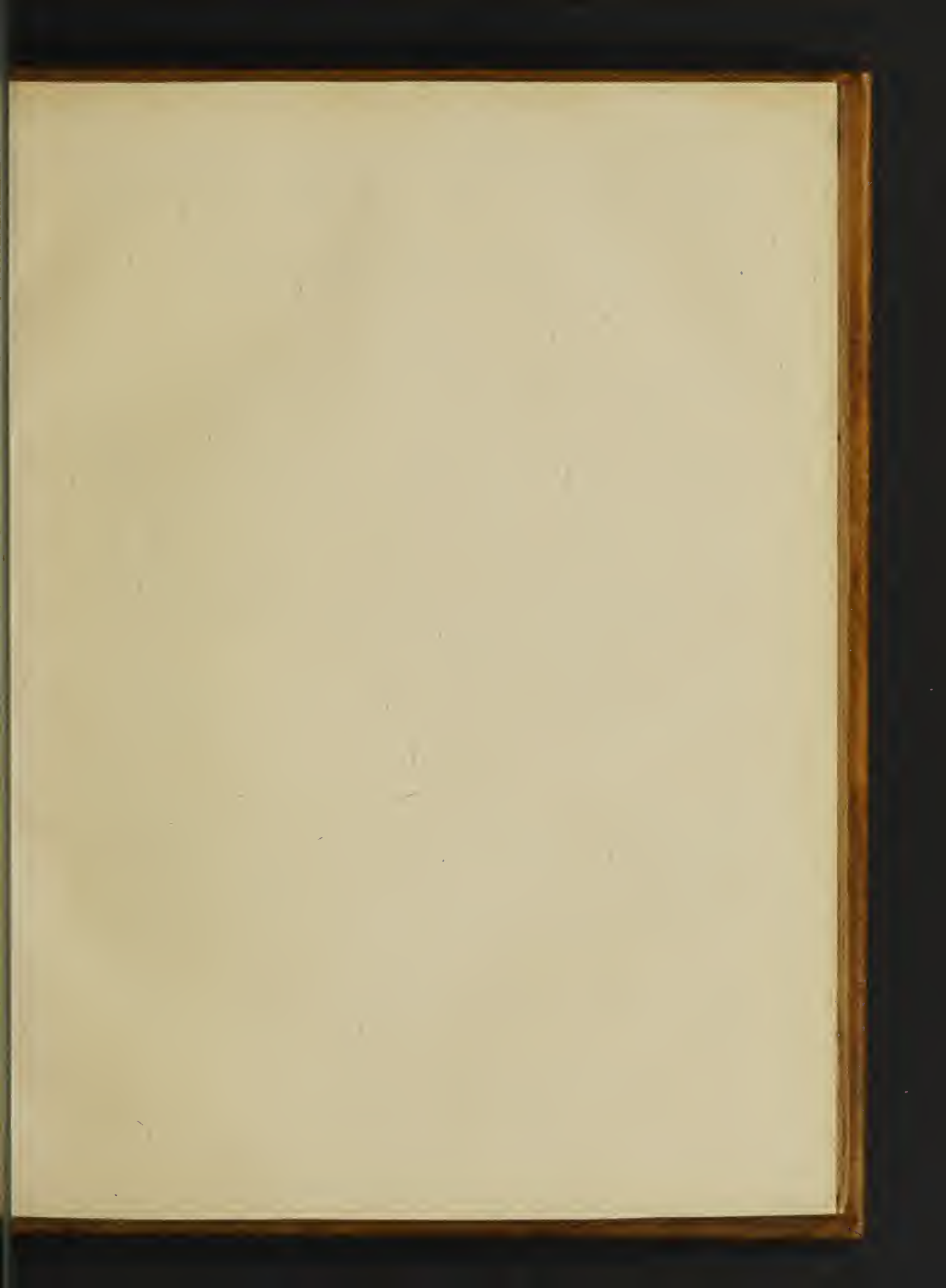


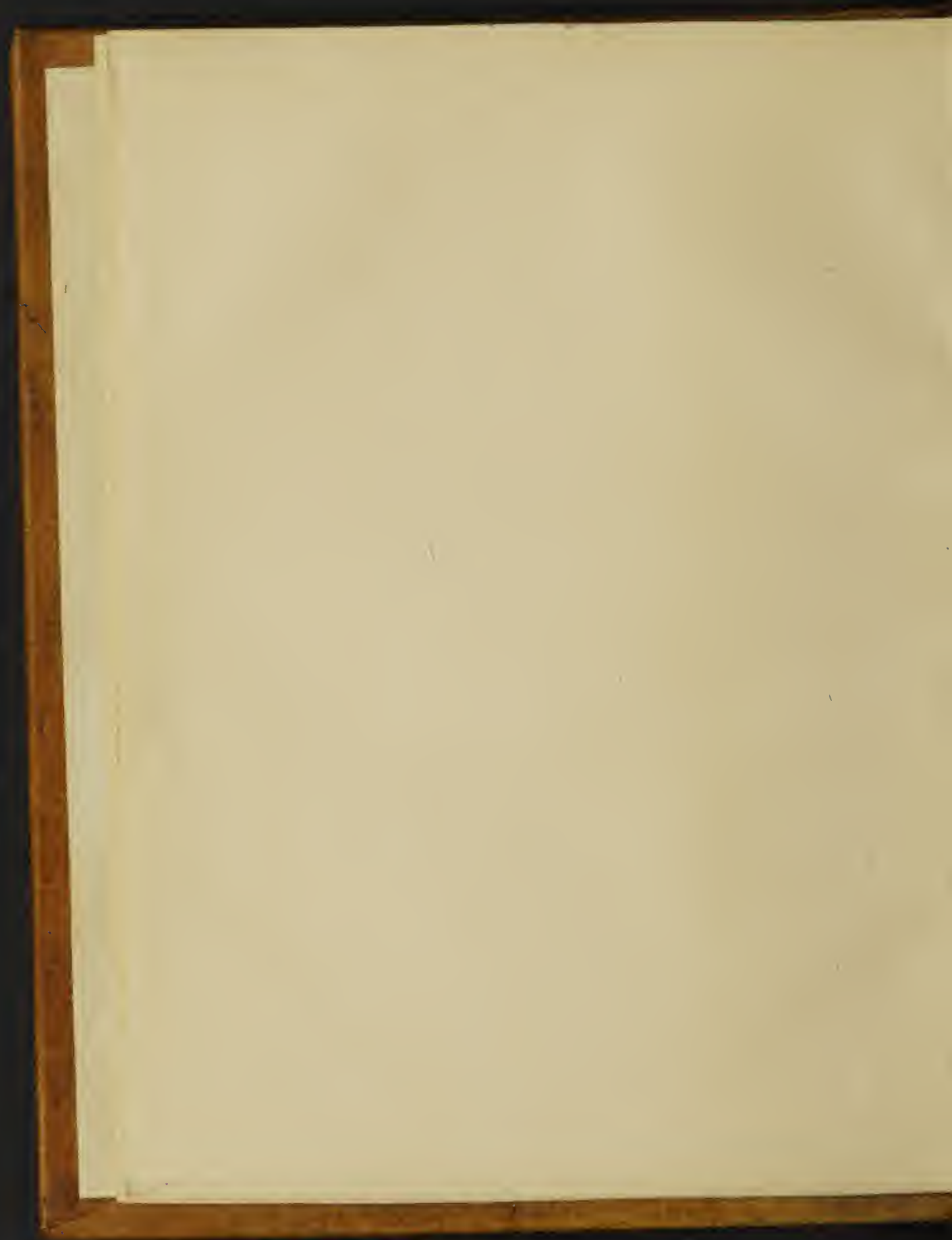


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**HEALTHES:
SICKNESSE.**

OR,
A COMPENDIOUS AND

briefe Discourse; prouing, *the Drinking, and
Pledging of Healthes, to be Sinfull, and vtterly Vnlawfull
vnto Christian*; by Arguments, Scriptures, Fathers, Moderne
Diuines, Christian Authors, Historians, Councils; Imperiall
Lawes and Constitutions; and by the voyce, and verdict of prophane,
and Heathen Writers: Wherein all those ordinary Obiections,

Excuses, or Pretences, which are made to Iustifie, Extenuate, or
excuse the Drinking, or Pledging of Healthes, are
likewise cleared and answered.

By WILLIAM PRYNNE Gent. *Hospitii Lincolniensis.*

Isay 5. 11. 22. Haback. 2. 15, 16.

*Woe vnto them that rise vp early in the morning, that they may follow strong
drinke: that continue untill night till wine enflame them. Woe vnto them
that are mighty to drinke wine, and men of strength to mingle strong drinke.
Woe vnto him that giueth his neighbour drinke: that puttest thy bottle to
him, and makest him drunken also, that thou maist looke on their naked-
nesse: the cup of the Lords right hand shall be turned towards thee, and
shamefull spung shall be on thy glory.*

Ambrose. Epist. lib. 3. Epist. Vercellensi Ecclesiæ.

*Non propter voluptatem bibendum est, sed propter infirmitatem: pro remedio igitur
parcitur, non pro deliciis redundantius.*

Owen Epigram. Pars. 1. lib. 2. Epigr. 42.

*Quo tibi potarum plus est in ventre Salutum,
Hoc minus epotis, hisce Salutis habes.*

*Vna salus sanis, nullam potare Salutem
Non est in potâ vera Salute Salus.*

Printed in London. 1628.



TO THE MOST HIGH AND MIGHTIE

PRINCE, CHARLES BY THE
Grace of God, King of great Brittain,
France, and Ireland, Defender of
the Faith, &c.



Most Gracious and dread Soueraigne,
in (a) whose spirituall and corporall
health and welfare, the safetie, health,
and happinesse, both of our Church;

*a Vt partes
hominis in
corde vivant,
ita partes Rei
publicae in Re-
ge: Case Po-
lit. lib. 3. c. 7.*

and State subsist: I the most unworthiest, and
meanest of your true and faithfull Subjects, pre-
suming on your Grace and Clemency, have made
bold to consecrate this meane, and worthlesse Trea-
tise, against Healthes, or Health-drinking, unto
your sacred Maiestie: and to commit my selfe, and
it, unto your royall Patronage. The reasons
which swayed and emboldened mee, to Dedicate so
small a Pamphlet, unto so great a Patron, as
your Maiestie, were chiefly these.

First, because your Highnesse in regard of those
infinite, and many Healthes, which are daily ca-
rozed in your royall Name, throughout your King-

THE EPISTLE

dome, and else where : are more interested in the Theame, and Subiect of this compendious Discourse, then any other that I know.

Secondly, because your Maiestie of all other persons within your owne Dominions, are most dishonoured, preiudiced, and abused by these Healthes, and that in these respects.

*b Perpetua e-
tristitia mulica
vita modo est
Obsopæus de
Arte Bibendi.
lib.2.*

*e His omnis in
bibendo est for-
titudine. De Elia
& Ieiun. c. 12.
Tam inter e-
pulas fortis
vir esse potest,
quam in bello.
Eurip: Pany-
asides Stobæ-
us de Inconti-
nencia sermo
18.*

First, in that your sacred Health, your Name, your Crowne, and Dignitie, by meanes of Healthes, are made the dayly Table-complement, Grace, and first salute of euery iouiall (b) Courtier; the Grandserieantie, and chiefe Allegiance of euery great, or pettie, of euery Corporation, Court, or Countrey Officer: the principall welcome, and entertainment, of euery riotous Gentleman: the Piety, and Meale-deuotion, of many a Trencher-Chaplin: the Logick, Theame, and Rhetoricke, of euery Pot-learned Scholler: the Phrase, and (c) Valour, of euery deboist, and roaring Souldiour: the Liuerie, and Table, Buttrie, Sellar-talk, of euery good-fellow Seruing-man: the Ceremonie, By-word, and Ale-discourse, of euery base Mechanicke, Clowne, and Countrey Peasant: the first Ingredient, of euery Drunkards Cup: the first Pot-seruice, at euery great, or meane mans Table:

the

D E D I C A T O R I E.

the Song, the Antheme, Foote, or Musicke of
 euery Festiual and merry meeting: the Prologue,
 or Præludium to euery Drunken match, and
 Skirmage: the Ornament, Grace, or Garland,
 of euery ebrious Round: the onely Ramme, or
 Pol-axe to assault, to force, and batter downe; the
 most flexanimous Eloquence, to sollicite; and
 the most energetical, and vncontroleable Argu-
 ment to ouercome, the sobrietie, and temperance of
 all true-hearted, reall, (d.) Practicall, and blessed
 Christians, (who make a Conscience of excesse, be-
 cause the Scripture doeth condemne it:) the
 chiefe Alectiue, Baite, or Stratagem, to draw men
 on to Drunkenesse; and the onely Patronage, and
 protection, to iustifie, countenance, and beare out the
 intemperance, and riot of all such, who deeme Ex-
 cesse, and Drunkenesse a (e) vertue, not a sinne;
 (at least but veniall,) if your Maiesties Healthes
 occasion it. And is not this a great affront, indigni-
 tie, and dishonour to your Maiestie, that your sacred
 Health, your Name, and royall Crowne, should
 bee thus prophaned, and banded vp and downe in
 euery Drunkards mouth? in euery Cup, and Can?
 in euery Tauerne, Tap-house, Hall, or Seller?
 (Unballowed, base, and sordid places, Unworthy of
 so holy a Name, and great a Presence:) that euery
 degenerous, infamous, and stigmaticall Belialist:

d *Beatus, qui
 diuinas Scrip-
 turas legens,
 verba vertit
 in opera Berna-
 de ordine vi-
 tæ. Col. 116. h.*

e *Ducitur e-
 brietas nunc
 virtus maxi-
 ma. Nec vi-
 tium ebrietas
 qualibet esse
 potest. Obso-
 paus de Arte
 Pibendi. lib. I.
 & 2.*

The Epistle Dedicatorie.

f 1 Cor. 5. 11.
Ephes. 5. 11.
*Turpe est vi-
rum ebrium a-
pud sobrios ef-
fe : Turpe item
est, si sobrius
cum ebriis fue-
rit.* Theogni-
des apud Sto-
bæum : de In-
continentia,
Sermo 18.

g Psal. 69. 12.

h *Pessimum
inimicorum
genus laudan-
tes.* Tacitus
Agricola Sect.
13. *Genus ho-
minum adula-
toribus pesti-
lentius nullum
est :* Plutarch:
de lib. et Lucan-
dis.

euery deboist, and brutish Pot-companion, (whose
(f) very company and acquaintance all Chri-
stians should abhor:) that the very off-scouring,
dregges, and scum of men, should so farre debase,
and vnderalue them: as to prostitute them to their
swinish sinnes, and lusts; as to command them at
their pleasures, to enforce, and toll on others to
Drunkenesse, and Excesse: and so to make the
great Defendor of the Faith, the ground, the Pa-
tron, and grand Protector of all intemperance;
as if Drunkenesse were the sole, and onely Faith
that Kings defend? It was no little grieve, nor
trouble to great and good King Dauid, that
(g) hee was the Drunkards song: and shall it
not then bee your Maiesties greatest grieve, and
chiefe dishonour; that your royall Diadem, and
sacred Health, should not onely be made the Song,
the Phrase, the Complement, Ceremonie, By-
word, and Pot-discourse; but euen the Glosse,
the Text, the Religion, the Engine, Patronage,
Plea, and Iustification, the Stallion, and Vizard
of euery drunken Tof-pot; of euery sordid (h) ho-
stile, and pernicious Parasite: as if you were no
better then the Diuell Bacchus, the Idole god of
Wine, of Healthes, and Drunkenesse? Doubt-
lesse, though it were the honour of Heathen Kings,
and Diuell-gods in former Ages; to haue their
Healthes.

The Epistle Dedicatorie.

Healthes carouzed, and quaffed off at euery Festi-
uall, and solemne meeting; yet it is the greatest con-
tumelie, indignitie, and dishonour to any good, or
Christian King, who should bee a very (i) God
on Earth, (not onely in respect of Soueraignetie,
and Command: but likewise in the (k) transcen-
dency of Grace, of Holinesse, and the (l) exem-
plarinesse of his practicall, Pious, regulating, and
reforming life :) to haue his Name, his Health, his
Crowne and dignity thus vilified and abused: by
sordid, beastly, and vngodly men, to such sinister,
sinfull, heathenish, and infernall ends as these: euen
to Patronize their grosse intemperance, and so to
drowne their owne, and other Soules, in Drunken-
nesse, Riot, and excesse of Wine.

Secondly, as Healthes doe thus dishonour, so
likewise they doe preiudice, and wrong your sacred
Maiestie, in two respects.

First, in merging, quenching, and drowning the
multitude, beate, and fernency of those publike, and
priuate Prayers, which euery loyall Subiect owes
vnto your Grace. It is (m) Gods owne iniun-
ction, and it was, the Christians practise, euen
vnder Pagan (n) Emperours, in former ages,)
that Subiects should make Prayers, and Sup-

i Psal. 82. 1. 6.

Rex si officio
suo fuerit cum
laude perfun-
ctus, quasi qui-
dam Deus in
terris est: sin-
gulari cultu
ac veneratione
dignissimus:
Oforius de
Regum Instit.
lib. 4.

k Reges tanto
meliores pri-
uatis homini-
bus esse debent,
quanto eis ho-
noratiores ex-
sunt. Isocra-
tes Panegyri.
Ofor. l. 4. De
de Regum
Instit.

l Facere recte
ciues suos prin-
ceps optimus
faciendo docet:

Et cum impe-
rio maximus
sit, exemplo
maior est: Pa-
terculus Hist.
Rom. l. 2. p. 134
m 1 Tim. 2. 1.
2. 3.

n Nos pro sa-
lute imperato-
rum Deum in-
uocamus ater-
num, Deum
vnum, et De-
um vnicum,

quem et ipsi Imperatores propitium sibi inter ceteros malunt; precantes sumus omnibus Im-
peratoribus, vitam illis prolixam imperium securum, domum tutam, exercitus fortes, se-
natum fidelem, populum probum, orbem quietum, quacunq; hominis & Casaris vota sunt.

Tertul. Apolog. aduers. Gentes. cap. 30. 31

The Epistle Dedicatorie.

6 Ifay 5. 11. 12.
 13. 22. 24. 25.
 Prou. 23. 29.
 30. Ierl. 1. 5. 6.
 Nahum. 1. 10.
 Amos. 6. 6. 7.
 Ifai. 27. 1. 2. 3.
 Hof. 4. 3. 11. c.
 7. 5. Deut. 28.
 59. 60. 61.
 Mat. 24. 49. 50.
 Luke 21. 34.
 compared to-
 gether. . .
 p *Dies admo-*
dum parua,
brenis etiam
nox vel hiber-
na potando vi-
detur. Basil. de
 Ebrietate &
 Luxu Sermo.
 q *Non propheta*
melius es-
set quam sic
religiosus? Mi-
 nuc. Felix. O-
 ctav. pag. 77.
Sic cum se ma-
xime pios pu-
tant, tum ma-
xime fiunt im-
pii. Lactant.
 de Iustit. lib. 5.
 cap. 10.

plications, and Intercessions for Kings, and
 all that are in authoritie: not drinke, carouze, or
 reuell for them, in quaffing downe their Healthes:
 But now alas, by reason of the Diuels malice,
 and mens prodigious wickednesse: these holy and
 feruent Prayers, are turned into Hellish, Prophane,
 Excessive, and Vnchristian Healthes: the (o) one-
 ly meanes to draw downe curles and diseases;
 yea, woes and fatall iudgements on a King,
 and Kingdome: Hence it is now accounted a
 badge of Puritanisme, to make a Conscience of
 praying constantly, and priuately; but a part of
 Protestanisme, Pietie, and true Deuotion, to
 make no Conscience of drinking openly, and howerly,
 euen beyond excess: it selfe, for your Maiesties
 health and welfare: Hence is it, that most men
 preferre their Healthes before their Prayers;
 and therefore would rather drinke your Maiesties
 Health (p) a whole winters night, a day, a
 weeke, or moneth: nay, an whole yeare together,
 then Pray in priuacy, and feruency one hower for it:
 Hence is it, that many men place their Religion,
 Allegiance, and Deuotion in these Healthes; think-
 ing themselves most Pious, Loyall, and (q) Religi-
 ous to their Soueraigne, when they are most Pro-
 phane, and Impious, most Riotous, and Luxuri-
 ous; in drinking downe his Health: whence they

The Epistle Dedicatorie.

deeme it a greater breach of Allegiance, Pietie, and Devotion, not to pledge your Maiesties Health, then not to Pray for it. So farre haue Healthes of late, incroached vpon your blessed Prerogatiue, and best Inheritance, your Subiects Prayers for you: that they haue much allayed the heate and feruency, if not abated the multitude, and frequency of them, to your incomparable, and peerelesse losse.

Secondly, they preiudice your Maiestie exceedingly, in interesting, and engaging you, as much as in them lies, (contrary no doubt to your Maiesties most temperate disposition, and Pious resolution:) in the Excesse, and Drunkenness of many others; your Name being made a party to it, and your Health an occasion, Apologie, Pretence, or Iustification of it, without your priuitie, or consent. Alas, how many thousand persons, both are, and haue beene drawne on to Drunkenness, and Excesse, (especially at Festiuall, and solemne times of Ioy, and Thankfulness:) drinking their wit out of their Heads, their health out of their Bodies, and God out of their Soules; whiles they haue beene too busie, and * Officious in carouzing Healthes vnto your sacred Maiestie, who required no such homage, nor seruice at their hands? Much is the intemperance, and excessse, which your Maiesties Healthes occasion in euery corner of this Iland, (which flotes in Seas of

* O pia deuotionis obsequiū!
qui existimant illos ebrietate placari, qui re-
iunio passiones sustinere dedicerunt. Ambr.
De Elia & Ieiun. cap. 17.

The Epistle Dedicatorie.

Sinne, and Drunkenesse,) and more are they like to grow, both to your Highnesse priuate, and the publike preiudice, if you preuent them not in time. And this hath caused mee to appropriate this Treatise to your Grace, aboue all other Patrons, that so I might present that losse, and damage to your Highnesse view, which Healthes may bring vpon you at vnawares, in interesting you in all the euills, that are occasioned in others by them, euen against your will and priuitie.

3.

r Rex medicus est; & medico comparatur, ut sanet. Plato de Regno; Cae Polit. l. 3, c. 4. s Nullum ornamentum Principis fastigio dignius pulchriusq; est, quam illa corona ob ciues seruatos. Sen de Clement. c. 26. Principi & imperatori hoc consulendum est, ut ciues seruent: Plutarch. Apotheg. Populi salus est gloria Principum: Cassiodorus: variarum lib. 2. Epist. 41.

Thirdly, I dedicated this Pamphlet to your Maieftie before all others; because as none are so much interested in this Theame, and Subiect, so none are so fit, or able in respect of place, and power; (you being the supremest Magistrate, and (r) Statephysition vnder God himselfe,) to purge these Hydropicall, Noxious, and superfluous Humours, and vnhealthy Healthes, out of the Body of our State, and Kingdome, which are now so much distempered, molested, and ouercharged by them, as your sacred Maiesty: Whose (s) Honour, Crowne, and brightest glory it will be; not onely to protect your Subiects, from all externall violence, wrongs, and dangers, and to preferue their Liues, their States, their Peace, and Liberties, in these dangerous times, to the very vtmost of your power: but likewise to vn-

Theath

The Epistle Dedicatorie.

theath (t) the sword of Soueraigne Iustice
against all sinne and wickednesse : to execute
wrath and vengeance vpon all them that doe
euill, without respect of persons : and (u) to
cut off all the wicked of the Land : (especially,
all Gracelesse, Swinish, and vnthristie Drunkards,
the very Drones, and Caterpillars of a Common-
wealth ; and the most vnnecessarie, and (x) super-
fluous creatures of all others :) that so the weake,
and sickly body of our State, (which Healthes, and
Drunkenesse, as well as other sinnes, doe cause to
(y) reele, and stagger like a drunken man,)
may bee reduced to its perfect health, both to your
owne, and our safetie.

Fourthly, I did it to interest your Maiestie, (if
it may stand with your Princely pleasure,) in the
defence and Patronage of this distressed Treatise :
which here doeth humbly prostrate it selfe at your
Maiesties feete, crauing your most royall Protecti-
on, and Allowance : that so it may diuulge it selfe
in despite of Bacchus, and his ebrious Crew, to the
affronting, and suppressing of Healthes, and Drun-
kenesse, (the Epidemicall diseases of our Nation,
and the (z) World it selfe :) else it is like to proue
abortiue, for want of Mid-wife Authoritie to coun-
tenance and bring it foorth. These are the reasons,
(Gracious Soueraigne) that animated, and induced

t Rom. 13. 3. 4.
Prou. 20. 26. &
25. 5. Rex are-
gendo dictus
est ; non autem
regit qui non
corrigit Aug.
Enar. in Psal.

44.
u Psal. 101. 5. 6
7, 8. Immedi-
cabile vulnus,
Ense reciden-
dum est, ne
pars sincera
trahatur, O-
uid. Metamor.
lib. 1.

x. Quid est ho-
mo ebrius nisi
superflua crea-
tura ? huius
vita somnium
est : huius som-
nus mors est.

Ambr. de Elia.
& Ierim. c. 16.
y Isa. 24. 19, 20

4

x Nulla in
parte mundi
cessat ebrietas
Plin. Nat. Hist.
l. 14. c. 22. E-
brietas toto
breuiter non
cessat in orbe.
Sunt passim
bibulis omnia
plena viris.
Obsopæus de
Arte Bibendi
lib. 3.

me,

The Epistle Dedicatorie.

me, to commend this worthlesse, and compendious Discourse, vnto your royall Patronage: Not doubting but your Grace, vpon these preuius considerations, seconded by the noualtie, and rarenesse of the Subiect, which few haue largely handled: will most graciously owne it, and prooue a salfe, and sure Sanctuarie, both to mee, and it, against the malice, spleene, and power, of all who shall oppose it. So shall this petty worke of mine, (which here I once more humbly offer vnto your sacred Maiestie,) prooue vselfull and profitable vnto men, whose good: but fatall and pernicious vnto Healthes, and Drunkennesse; whose finall ruine and subuersion, I cordially affect: (as being the (a) very bane of fortitude, and Prowesse, the things which now wee neede; and the (b) ouerthrow of all Martiall attempts, and ciuill Enterprises:) and I your humble, loyall, and obedient Subiect, shall still continue, (though not to Drinke, Carouze, and Swill, as others doe;) yet heartily to Pray, for you Maiesties Health, and happy Raigne: which God continue, and prolong among vs, to our temporall, and your owne both temporall, and eternall Ioy, and Blisse.

a Ebrietas fortitudinis perniciēs. Basil. de Ebrietate & Luxu Sermo.

b Gubernator ebriosus, et qui vis cuiuscunq; rei praefectus, omnia subuertit, siue nauigium, siue currum, siue exercitum, siue quamcunque rem fidei suae commissam. Plato, lib. 2. de Repub. Stobæus Serm. 18.

Your Maiesties humble
and loyall Subiect:

WILLIAM PRYNNE.



To the Christian Reader.

Christian Reader, among all the grosse and crying finnes which haue of late defiled, and ouer-spread our Nation, and the World it selfe, there are few more common, few more dangerous hurtfull, and pernicious, then the vnnaturall, vn-thrifty, odious, and swinish sinne of Drunkennesse. A sinne, which if we will beleeue the (a) Fathers, (nay, (b) Infidels, and Pagans whom Christians should excell.) Is but a flattering Deuill, a sweete Poyson; a voluntary Madnesse; an invited Enemy; a deprauer of Honestie; a wronger of Modestie; the Mother of all Sinne, and Mischiefe; the Sister of all Ryot; the Father of Pride; the Author of Murthers, Quarrels, and Debates: the Nurse of Furie: the Mistresse of Petulancie: the inflammation of the Stomacke: the blindnesse of the Eyes, the corruption of the Breath, the debilitie of all the members; the acceleration of death: and poyson of the Soule. A sinne which crackes mens

in Ebriet. Mr. Harris his Drunkards Cup. Mr. Wards Woeto Drunkards. The Homily against Drunkennesse. And Mr. Iohn Downhams Dissuasion from Drunkennesse. b Plato Symposium. Legum Dial. 1. Plinie Nat. Hist. l. 14. c. 22. Zeno-pho. de instit. Cyri. l. 8. Memorabilium lib. 7. Seneca Epist. 24. 83. Plutarch. de Sanitate tuenda. De Adulat: & Amicitia. Horace Epist lib. 1. Epist. 5. Tacitus de Moribus German. cap. 7. Stobaeus sermo 18. Ouid. de Arte Amandi, lib. 1.

a Aug. Serm. 33. ad Fratres in eremo. De Temp. ser. 231. 232. Basil. de Ieiun. & de Ebrietate, et Luxu Serm. Clem. Alex. Padag. l. 2. c. 2. 3, 4. Ambr. de Elia. & Ieiun. c. 10. 10 19. Chrysost. Ho. 54. 57. 71. & ad Pop. Antioch. Hom. 27. in 1 Cor. Hier. Com. l. 15. in Eze. 42. Chrysolog. serm. 26. Bern. de Modo viuendi, Ser. 26. See Puteani Comus. Opseparum de arte Bib. l. 2. Friscolinus

Credites,

To the Christian Reader.

c Prou. 23. 32
 Nahum. 1. 10.
 1 Cor. 6. 10.
 Gal. 5. 21. Mat.
 24. 49. 50. 51.
d Luke 21. 34
 Ephef. 5. 18.
 1 Pet. 4. 3.
e Pro. 23. 29.
 30. Ifay 5. 11.
 22. Hab. 2. 15.
 16. 1 Pet. 2. 11
 Ifay 28. 1. 3.
f 1 Cor. 6. 10.
 Gal. 5. 21.
g 1 Cor. 5. 11.
 Pro. 23. 20. 21.
h See Maſter
 Stubbs Anatomy
 of Abufes,
 p 77. 78. Mr.
 Wards Woe
 to Drunkards.
 Mr. Thomas
 Beard his
 Theater of
 Gods Iudgements.
 l. c. 33.
 1 Tim. 2. 12. 13
 Rom. 13. 12. 13.

Credites, exhausts their Purſes, conſumes their
 Eſtates, infatuates their Senſes, beſots their Vnder-
 ſtandings, impaires their healthes, diſtempers their
 conſtitutions, ſubuerts their bodies, eates out their
 liues, ruines their families, grieues their friends,
 brings wrath and iudgements on their Countries,
 decays their parts and morrall vertues, diſables
 them for all employments, indispoſeth them to
 grace and godlineſſe, & all the meanes and workes
 of grace, and without Gods infinite mercy, and
 their ſound repentance, *(c)* *damnes their Soules.*
 Strange it is, that this moſt vnnaturall, vnproſita-
 ble, vnpleaſant, vnſeemely, vnreaſonable, brutiſh,
 bale, and ſhamefull ſinne of al others, which makes
 men odious and ridiculous vnto themſelues, and
 all that ſee them: which transformes men into
 beaſtes and ſwine, or carcaſes of men: which fights
 againſt the *(d)* *Lawes of God, of Grace, of Nature,*
Senſe, and Reaſon; which *(e)* *Wars againſt the peace*
and ſaſetie of mens ſoules; which *(f)* *excludes and*
ſhuts out men from heauen, from (g) the ſocietie and
company of Gods Saints on earth; and *(h)* *oft-times*
drawes downe many beaue, fatall, ſad, and dreadfull
iudgements on mens heads, (ſufficient to amaze, to
 ſplit, and daunt the hardeſt, & the ſtrongest hearts,
 and to awake the drowſieſt, and moſt ſtupified, or
 canterized conſciences of all ſuch, who are infatu-
 ated, and benumbed with this helliſh dropſie:)
 ſhould ſo farre inſinuate it ſelfe into the affections,
 and liues of men (eſpecially in theſe radiant, bleſ-
 ſed, and reſplendent dayes of grace, *(i)* *which teach*
vs to denie vngodlineſſe and worldly luſts, and to liue,
ſoberly,

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soberly, righteously, and godly in this present world, looking for the glorious, and blessed appearance, and comming of the great God, and our blessed Saviour Iesus Christ) as to inthrall whole Nations to its base and slavish bondage, who professe themselves not onely to be men, or reasonable creatures; but likewise temperate, graue, and holy Christians. I confesse it seemes a mystery and wonder vnto me, that naturall and reasonable men, (much more that such as beare the name, and face of Christians,) should so farre degenerate from the very principles of nature, and the rules of common reason, as to be intoxicated, inamored, and bewitched, with such an (k) inhumane, absurde, and swinish sinne as this, which hath no good, no honour, profit, pleasure, beautie, nor aduantage in it, to winne, allure, or ingage men to it: yea, so farre to bee affected, and delighted with it; as to reioyce and glory in it; to magnifie, honour, or applaud, all those who are deuoted, or inthrallled to it; and (l) to vilifie, reproach, and vnderalue such, who hate and loath it in their iudgements, or else renounce it in their practise. Certainly, if I did not know the trueth and probate of it, by ocular and experimental demonstrations from day to day; I could hardly bring my vnderstanding to belecue; that men, that Christians should so farre affect, admire, or adore, so foule, so base, so vnamiable, so vnfruitfull, vnprofitable, and vnpleasant a sinne; so vnnaturall and brutish a vice, as this Drunkennesse in most mens iudgement and experience is. The reasons (as I conceiue) why men are now so much infatua-

red

k *Ebrietatem. qui habet, se non habet: hanc qui habet, homo non est: hanc qui habet, non peccatum facit, sed ipse est peccatum.* Chrysol. Serm. 26.

l *Est in contemptu frugalis vitæ: libido potandi cunctos prodigiosa tenet. Nemo bonus nunc est, nec strenuus esse videtur.* Plurima ni poterint perdere vina libax. Nullus eris si sint ignaue ad pocula nullus eris. Obsopæus De Arte Bibendi. l. 2. pocula vires, Plurima ni sices pocula

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ted with this odious, execrable, and vnpleasant sinne, are briefly these.

m Rom. 8. 7 8
n Ifay. 5. 11.
12, 22. 1 Pet.
4, 3, 4. Ad de-
tersora faciles
sumus: nō pro-
num tantum
ster est ad vi-
tia, sed etiam
preceps: Seneca
Epist. 97.

The first, is that very inbred corruption, and prauitie of humane nature : which (*m*) being a law-lesse, and unrueley euill, that neither is, nor can be subiect to the law of God, till it be mortified, or subdued by the power of grace; doeth beare downe all the bounds and rules of Nature, Reason, Religion, Temperance, and Sobrietic, (*n*) carrying men head-long vnto Drunkenesse, Riot, excesse of Wine, and all vnreasonable, vnnaturall, and beastly sinnes, euen with a full carere.

o Ephes. 2. 2, 3

The second, is the (*o*) power of the Prince of the ayre, the spirit who now worketh in the children of disobedience, intending the lusts, and desires of their flesh and minde; and carrying them captiue vnto sinne. Who hath lately gotten such high predominancie in the soules of vitious men, and added such impudencie, and vnbridelednesse vnto their sinnes and lusts : that they doe not onely (*p*) glory in their Drunkenesse, and grosse intemperance, (*q*) Proclaiming it oft times vnto the World, with * Songs and shoutes, with Cornets, Drummes, and Trumpets (the common Melodie, Solace, or incendiaries of their Licentious, * Mad, Deboist, Bacchanalian, Prophane, and heathenish Healthes, and Pot-battels,) but euen purposely bend, and set themselues against the God of Heauen : trampling his Word, and all his Precepts vnder foote : violating the very lawes of Nature, and rules of Reason : breaking all the cords and ligaments of Modestie, Temperance, and Sobrietic, as if they had

p Phil. 3. 19.

q Esay 3. 9.

* Ifay 24. 9.

* Hoc non est
gaudere, sed
insanire bibo-
nes, Obsopæus
de Arte Bib.
lib. 2.

no

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no Lord, no God, nor Ruler over them : selling themselves wholly vnto all Excesse, and wallowing like so many base and filthie Swine, in the mire and puddle of Drunkenesse, and Vomite ; as if they were borne for no other purpose, but with that infamous, and drinke-deuouring (r) *Bonosus*, for to swill and drinke.

The third reason of the encrease, and growth of Drunkenesse, are those many Specious, Popular, Amiable, and bewitching names, and titles ; where with this vgly, odious, and filthy sinne, together with the Practisers, Patrons, and Abettors of it, are beautified, and applauded ; and those common tearmes, or mottoes of ignominie, and reproach, which Satan with his ebrious crue, haue cast vpon the Graces of Temperance, and sobrietie, and on the persons of all such Holy, and abstemious Christians, who doe in trueth pursue them in their liues and practise. As all (s) other sinnes and vices : so Drunkenesse is now sbrowded, (t) (nay countenanced, iustified, and applauded,) vnder the popular, and louely Titles of *Hospitalitie*, *Good-fellowship*, *Courtesie*, *Entertainment*, *Iouialitie*, *Mirth*, *Generosities*, *Liberalities*, *open House-keeping*, *the liberall vse of Gods good creatures*, *Friendship*, *Loue*, *Kindnesse*, *good Neighbour-hood*, *Company-keeping*, and the like : and Drunkards are likewise magnified, and extolled, vnder the amiable, reuerenced, and applauded termes of *Good-fellowes*, *Wits* ; *Poets* ; *Courteons*, *Sociable* (u) *Merrie*, *Iouiall*, and *Boone-compani-*

hac celebris nunc cunctis gloria : cunctis, Quaritur hac nomen, gratia, fama, fauor. Obsequens De Arte Bibendi, l. 2. u *Hac tamen illi omnia cum faciant, hilares niti-*
dique vocantur. Iuuenal. Satyr. 11.

r *Bonosus non*
ut vnuat na-
tus est, sed ut
bibat. Flautus
Vopiscus: Bo-
noso: Lyptius
Centur. Mis-
cell. Epist. 5 r.
Theatrum vi-
tae humanae.
s *Quicquid vi-*
tium erat, vir-
tutis nomen
induit. Putca-
ni Comus.
Probitatis in-
ertia nomen,
Iustitia formi-
do subit. Clau-
in Eutrop. l. 2.
Nequitia clas-
ses candida ve-
la ferunt. Pe-
tronus. p. 154.
Vitia pro vir-
tutibus hodie
habentur. Diō.
Cass. Roman.
Hist. l. 58.
Non solum vi-
tiosa, sed et vi-
tia laudantur.
Seneca Epist.
114.
t *Ducitur e-*
bricitas nūc vir-
tus maxima :
nemo. Carpen-
tem hanc sicco
rebitur ore lo-
qui: Quaritur

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x Hence came
the Phrase,
Pergracari, or
Graco modo bi-
bere: *Cælius*
Rhod. Antiq;
lect. l. 28. c. 6.
Alex. ab. Alex.
l. 5. c. 21. *Francis.*
Irenicus:
Germaniæ Ex-
cegeſeos Tom:
l. 1. 2. c. 18.

y *Fallit enim*
virtutis specie
virtutis. *Æ*
umbra. Iuven.
Satyr. 1. Virtia
non decipiunt,
nisi sub ſpecie
umbræ, vir-
tutum. Hierō.
Tom. 1. Epist.
7. c. 4.

z *Quadam vi-*
tia ſpecies vir-
tutum præfe-
runt, idioque
perniſſoſius ſi-
os ſectatores
decipiunt, quia
ſe ſub velami-
ne virtutum
tegunt. Iſidor
Hiſpal. de Sū:
Bono. l. 2. c. 35
Nullum vitii
eſt tetrius aut
peſtilentius, eo
quod in virtu-
tis ſpecie latet.

Oſorius de gloria l. 1. Sect. 7. a *Dat veniam corui, vexat cenſura columbas.* *Iuveni:*
*Satyr. 2. * Inſani ſapiens, nomen fert equus inquit, Ultra quam ſatis eſt virtutem ſi*
petat ipſam, Horace Epist. lib. 1. Epist. 6.

ons: Generous, Liberall, Free hearted, Valiant, and
heroicke Sparkes, and Spirits: Sociable, Pleasant, and
good natured Gentlemen: Open, Liberall, or free
House keepers; merry (x) Greekes, and ſuch like ſtiles
and titles: which ſet ſuch a laudable, amiable, and
comely glosſe on Drunkenneſſe, and Drunkards,
which are full, loathſome, and deformed in them-
ſelves: that they doe euen (y) ſecretly, and (z) dan-
gerouſly inſinuate, and inſtill this braſſly and perniti-
ous vice, into the affections, liues, and practiſe of Car-
nall, Graceleſſe and vngodly Men, whiles they preſent
it to them, as an honeſt laudable, and neceſſarie verine,
without which there can be no loue, no true ſoci-
etie, nor hospitalitie, mirth, or entertainment in
the World: whereas they could not but abhorre
it, together with all thoſe whoſe liues are tainted
and defiled with it, did they but ſurway it in its
proper colours. Now as Drunkenneſſe, and Drun-
kards, are thus countenanced, and applauded vnder
theſe popular, and inſinuating titles; ſo Tempe-
rance, and Sobrietic are deformed, vilified ſen-
tenced, and ſcoffed at, vnder the approbrious,
and diſdaineſull names, of Puritanisme, Preciſeneſſe,
Stoiciſme, Singularitie, Vnſociableneſſe, Clowniſh-
neſſe, Rudeneſſe, Baſeneſſe, Melanchelly, Diſcourteſie,
Pride, Sarlineſſe, Diſdaine, Coyneſſe, and what not;
(a) and Temperate, Abſtemious, and Religious Chriſti-
ans, who make a conſcience of Exceſſe, vnder the
ignominious, and reproachfull ſtiles, * of Puritans,
Preciſians, Stoickes; Vnſociable, Clowniſh, Ruſticke,

Peruerſe,

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Peruerse, Peeuish, Humorous, Singular, Discourteous, Nigardly, Pragmaticall, Proud, Vnmannerly, Degenerous, Base, Scrupulous, Melancholly, Sad, or Discontented persons. He that is now (b) more Holy, Temperate, or Gracious in his life and carriage, then the ordinarie sort of men: Hee that is reclaimed from his Ebrious company, and Drunken courses, and will not Drinke, Rore, Health, play the Good-fellow, (c) or runne into the same excesse of Drunkenesse, and Intemperance that others doe, or as himselfe did heretofore, out of Conscience, Loue, and true Deuotion towards God: is forthwith hated, and branded for a *Puritan*, an *Hypocrite*, a *Precisian*, and I know not what besides: euen by such who deemed him an honest man, a sociable, boone, and good companion heretofore, when as hee would Swill, and Drinke, and Health, as well as others: (as if his Temperance, and Sobrietic did depraue, at least disparage him :) an infallible argument, that *Puritans*, and *Precisians*, (as the World now takes them) are the most religious, holy, temperate, and abstemious men of all others; because they are generally hated, stiled, and reputed *Puritans* or *Precisians* for this very cause; that they are quite reclaimed and estranged from Drunkenesse, healthing, good-fellowship, and excesse of wine: and become more temperate, holy, and religious in their liues then other men, whose ebrious, and luxurious courses they vterly abandon, (d) yea

b *An non hoc ita fit in omni populo? nonne omnem exuerantiam virtutis oderunt? quid? Aristides nonne ob eam ipsam causam pulsus est patria? quod praeter modum iustus esset? Cicero Tusc. quaest. l. 5.*
c 1 Pet. 4. 3. 4

d *Sunt aliqui intempestiue boni: qui corruptis moribus publicis conuiciis bene viuendo faciunt. Ergo tanquam scelerum & malitia suae testes extirpare funditus nituntur, & tollere: grauesque sibi putant tanquam visa eorum coarguatur. Idcirco auferantur, qui-*

bis coram viuere pudet, qui peccantium frontem et si non verbis, quia tacent, tamen ipso vita genere dissimili feriunt & verberant: Castigare enim videtur, quicumque dissentit. Lactantius de Iustitia, lib. 5. c. 9.

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e 1 Iacobi c. 9.
 4 Iacobi c. 5.
 7 Iacobi c. 10.
 21 Iacobi c. 7.
 f *Lex noua v-*
su non recepta
viribus caret,
Et defuetudi-
ne tollitur.
 Gailius Pract.
 Obser. ob. 110.
 g See 4 Iacobi
 c. 9.
 h *Inferiorum*
culpa ad nullos
magis referen-
da sunt, quam
ad desides neg-
ligentesq; re-
ctores. Impu-
nitas enim in-
curia soboles,
insolentia ma-
ter, transgres-
sionum nutritrix,
 Bern. de Con-
 sid. lib. 3. c. 5.
Quis illic re-
rum pudor?
qua esse possit
integritas, v-
bi qui damnant
improbos de-
sunt? Cypr.
 Epist. 1. 2. Ep. 2.
 Donato. *Le-*
ges optima si
negliguntur,
dissolutionem
pariunt. Casc.
 Pol. 1. 5. c. 7.

censure and condemne, by their practicall and holy lines. This magnifying then of Drunkenesse and Drunkards vnder these popular, glorious, and applauded titles, which sound full sweete and pleasant in the eares of most: and this depressing and vilifying of Temperance, Sobriety, and abstemious Christians, vnder such ignominious, scornefull, base, and vndervaluing termes, (which make an harsh, preiudicate, and vnpleasant noyse, among the carnall, loose and vulgar Crewe,) is one of the maine and chiefeest causes why Drunkenesse doth now so much diffuse and spread it selfe.

The fourth cause of the increase of Drunkenesse, is the negligence and coldenesse of Iustices, Magistrates, and inferiour Officers, in the due and faithfull execution of those laudable and pious (e) Statutes, enacted by our king, and State against this odious, swinish, vnthrifty, and State-disturbing sinne: which if they were as duly executed, as they are generally neglected, (and so (f) *abrogated, or euacuated for want of execution*) this noxious dropsie and disease of Drunkenesse would soone be cured. If Iustices and Magistrates, were as diligent to suppress and pull downe Drunkenesse and Alehouses, as they are industrious and forwards to Patronize and set them vp, (g) *to the great disturbance, hurt and preiudice of our Christian Common-wealth*; the wings of Drunkennes would soone bee clipt, whereas now they (h) *spread and grow from day to day, because the sword of execution clipse them non.*

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The fift cause, why this gangrene or leprosie of Drunkenesse doth so dilate, and propalate it selfe, is the ill example of some graeat men, Gentlemen, Clergie men, or others, who instead of being patternes of temperance and sobriety vnto inferiour persons, who ought to take example by them, are oft times made their presidents and plot-formes, of Drunkenesse and excesse; (i) transcending them inebrious, deboist, intemperate, and licentious courses, as farre as they exceede them in their place and dignity. When Gentlemen, (k) great men, Magistrates or Ministers, who should bee guides and curbes to others, shall take delight in Drunkenesse and excesse: either approving them by their owne personall practise; or else by tolerating or countenancing them in their owne irregular and misgouerned Families, (which are oft times made the very Theaters of Bacchus, and the seminaries, sinkes, and puddles of Drunkenesse, ryot, and intemperance; vnder pretence of hospitality and free housekeeping:) (l) no maruaile if Inferiours (who commonly adore Superiour chiefe and greatest (m) vices, as so many glorious and resplendent vertues:) doe euen plunge themselves, into the very dregges and boggs of Drunkenesse, and grosse intemperance, with greedinesse and delight; being animated, and fleshed by those greate examples, As (n) all men; so Magistrates, Ministers, Gentlemen, and great men especially, doe seldom erre alone; If these would but reforme themselves, and rectifie their vnrule and disordered

in cadis vt non alium in se attrahat. Seneca de Vita Beata, cap. 6.

i *Quantum
præcellunt ca-
teris magnitu-
dine, tantum
præstant impi-
ritate.* Salu. de
Gub. Dei. l. 7.
p. 277.

k *Velocius &
citius nos cor-
rumpunt vici-
orum domesti-
ca exempla, cū
subeant animos
magnis autho-
ritatibus iuuen.*
Satyr. 14.

l *Non ampli-
us mirabor cū
peccant qui ge-
nere ignobiles
sunt quando hī
qui summo lo-
co nati sunt,
peccāt.* Sopho-
cles Ajax Flag.
Num. 1195.

m *Cum turpia
placent iis qui
habentur boni,
certē valde ho-
nesta videntur
esse malis.*

Euripid. Hyp-
politus Cor.
Sect. 4 10.

n *Nemo sibi
tantum errat,
sed alius erroris
causa & au-
tor est.* Nemo

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o *Domum su-
am coercere
plerisque haud
minus arduum
est, quam pro-
vinciam rege-
re.* Tacitus A-
gricolæ vita.
cap. 7.

p See Opso-
pxus, de Arte
Bibendi.

q *Melius est
aliquid nesci-
re secure, quam
cum periculo
discere.* Hier.
Tom. 1. Epist.
22. c. 13.

r See Mr. Johns
Downam his
Dissuasion
from Drunken-
nesse: Master
Harrie his
Drunkards
Cup, the Ta-
ble of Drun-
kennesse, &
his potandi.

Families, (which is (o) as difficult a task to many, as to rule a Province.) this sinne of Drunkennesse would soone grow dry and out of fashion: where as now their ill examples feede and nourish it.

The last though not the least occasion, why Drunkennesse doth so much encrease and superabound among vs, are those common Ceremonies, wiles, and Stratagems, which the deuill and his drunken rowt haue plotted and inuented, of purpose to allure, force, and draw men on to Drunkennesse, and excesse of wine. Not to diue into the depths and misteries of the black, the heathenish, execrable, and Internall (p) *Art of drinking*, in which I (q) *was neuer learned* nor experienced: nor yet to mention (r) *the drinking by the Die, by the dozen, by the yard*, or such like hellish & vnchristian pollicies and alectiues, which Drunkards vse, to force, to draw, or lead men on to Drunkenness; in which euery *Alewife and Mault-sucker* are farre more learned and skilfull then my selfe: I dare a-uouch it for an approued truth: that there is no such common bayte or stratagem, to winne, to force, intice, or lead men on to Drunkenness and intemperance; as this idle, foolish, heathenish, and hellish Ceremonie, of *beginning, seconding, and pledging Healthes*; which is nothing else in verity, but a Bawde or Pander vnto Drunkennesse, or a præludium, in-let, way, and passage vnto all excesse. If *Health-drinking* (which is now the very mother and nurse of Drunkennesse) were but once suppressed and banished the world, as an abominable, heathenish, or vnchristian, Rite,
(s) which

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(s) *which had its birth and pedigree from hell it selfe:* the sinne of Drunkenesse would quickly vanish and grow out of vse: And this hath caused me to propalate this short and rude *Discourse* against these Healthes, vnto the publique view: that so I might at least assuage, if not expell, the dangerous drop-sie and disease of Drunkenesse, (t) *which makes our Land*, if not the world it selfe, to mourne and languish; by drying vp these noxious humours and vnhealthy Healthes, which feed and nourish it. A Treatise (I suppose) which though it may seeme harsh and vncouth at the first, to many habituated infatuated, incorrigible, or cauterized Drunkards, resolu'd for to liue and die in this their sinne, though they frie in hell for euer after; or to præiudicate, (u) *and prapasseffed affections*, (who would rather maliciously forci-udge, and rashly censure this *Discourse* & me before they reade it, then take the paines for to peruse it, because they presume, that none but nouellizing, factious, precise, or ouerzealous Puritans condemne these Healthes, and that not out of iudgement, but of peeuish frowardnes:) Yet questionlesse it will be acceptable and pleasing vnto many: not onely for the (x) *novalty and strangeness* of it, which addes delight and acceptation to it: as treating of a *Theame* or *Subiect* wherein few haue lately, purposely, or largely trauelled, especially in our *English* tongue: but likewise in regard of the benefit and vselfulnesse of it: as being

s See Argument 14.

t Hosea 4.3, u
" I shall say
to these, Le-
gant prius, &
postea despici-
ant: ne vide-
antur, non ex
iudicio, sed ex
odii præsump-
tione ignorate
dānare. Hier.
aduer. Ruffinū
l 2 c. 9. Tom. 2
pag. 251.
x Naturale est
potius noua
quam magna
mirari. Ita e-
nim compositi
sumus, vt nos
quotidiana se
admiratione
digna sunt,
transeant; con-
tra minimarū
quoq; rerum si
insolita prodie-
runt, spectaculum dulce fiat.
Sen. Nat. quest.
lib. 7 c. 1. Acri-
or est cupiditas
ignota cognos-
cendi, quā nota repetendi: ad noua omnes cōcurrunt, ad noua cōueniunt. Sen. controuers.
l. 4 Proem. Nouitas auditoribus lenocinatur. Plin. Epist. l 2 Epist. 7 9. Noua & non in
promptu posita, admirationem sui excitant auditoremq; alliciunt. Plutarch. de Homero
Est quoq; cunctarum nouitas gratissima rerum. Ouid. de Ponto, lib. 3. Elig. 4.

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9 Ifay 42.24.

25. Prou. 23.

34.35.

2 Reges quando boni sunt minueris est

Dei: quando

vero mali, sceleris est populi:

Secundum meritum plebeiū

disponitur vita

rektorū. Ira

sciente enim

Deo, talem re-

forem populi

suscipiunt, qua-

lem pro pecca-

to merentur.

Nonnunquam

etiam pro ma-

litia populi re-

ges mutantur:

et qui ante vi-

debantur esse

boni, accepto

regno fiunt in-

iqui. Ifiodor.

Hispal. de Sū:

Bono, l.3. c.28

Concl. Pari.

ense sub Ludi-

uico & Lotho-

rio.829.l.2.c.1

2 Non ignauissimorum

hostium fortitudine obruimur, sed solum

victorum nostrorum

impuritate superamur. Nemo sibi aliud

persuadeat, nemo aliud arbitretur: solum

nos morum nostrorum vitia vicerunt. Salu. de Guber. Dei. lib.7. pag.238.278. No-

stris peccatis barbari fortes sunt. nostris vitiis Romanus superatur exercitus. Hic

rom. Epist.3. cap.10.

very seasonable, sutable, and needfull for these: intemperate, and bacchanalian times of ours: where in *Healthes* and *Drunkennesse* doe so much abound (especially in those festiuall and blessed times of ioy and thankfulness, wherein our temperance, sobriety and holiness should most excell:) that wee may iustly feare, they will drowne vs in some great and generall deluge of Gods iudgements ere it be long, and cause the Lord to curse and crosse vs in all our enterprises and designs (as he hath done for sundry yeares, though (y) we consider and lay it not to heart, in that penitent and soule-affecting manner as wee ought) vnlesse wee speedily repent vs of them: For alas, how can we possibly expect or hope, that God should auocate or withdraw his iudgements from vs: that he should blesse and prosper vs in any kind; that he should plead our cause, or fight our battels for vs: that he should guide, direct, or blesse our King, our Queene, our Counsellours, our Nobles, or our Rulers, (z) whom God doth oft times curse & alter for the peoples sinnes:) that he should speed our Generals, our Captaines, our Nauies, or our Armies, (a) which the troopes and armies of our sinnes, and not the force and prowess of our enemies, haue vanquished and put to flight:) when as our Healths are farre more dense and frequent, then our Prayers for them: when as we ouerwhelme and drowne our

Non ignauissimorum hostium fortitudine obruimur, sed solum victorum nostrorum impuritate superamur. Nemo sibi aliud persuadeat, nemo aliud arbitretur: solum nos morum nostrorum vitia vicerunt. Salu. de Guber. Dei. lib.7. pag.238.278. Nostris peccatis barbari fortes sunt. nostris vitiis Romanus superatur exercitus. Hic rom. Epist.3. cap.10.

soules

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soules and spirits, and quite (b) *enervate*, and dissolve our bodies (which are, or should be (c) *Temples for the holy Ghost to dwell in,*) with Drunkenesse, Ryot, and excesse of Wine; and cause the Lord of Hostes himselve to bee our Enemy, (d) *whose force and power, no creatures can resist,*) by our Intemperate, Ebrious, and Luxurious sins? When as we put away farre from vs the euill day, and cause the seate of violence to come neere: stretching our selues vpon our couches, and beds of luerie: eating the Lambes out of the flockes, and the Calues out of the stall: chaunting to the sound of the Viole, and inuenting to our selues instruments of musicke, (in these dangerous, sad, and dolefull times, when as teares should bee our mirth, and chiefest solace,) which doe so farre infatuate, and stupifie our hearts and iudgements; that we regard not the workes nor iudgements of the Lord, neither consider the operation of his hands; (which wee may iustly feare, are working of our ruine :) drinking Wine in bowles; rising vp early in the morning, that we may follow strong drinke, and continuing at it vntill night, till Wine enflame vs; as if we were free, from feare of euill, or as if there were no God in Heauen for to punish vs: and yet, not grieving for the affliction of Ioseph, nor for our manifold and great rebellions against our good and gracious God: whose (f) *patient goodnesse*, and long-continued mercies; doe now call; and dreadfull iudgements, force and summon vs to repentance? Certainly, though I dare not antedate the sorrowes of our Syon, or raise a feare, or iea- lousie without a ground; yet when I doe but seri-

b Habet hoc
temulentia, vt
& molliat &
resoluat corda
temulentorum
Ambr. de Elia.
& Ieiun. c. 12.
Basil. de Ebrie-
tate & Luxu.
Serm. Obsope-
us De Arte Bi-
bendi, l. 2.
c 1 Cor. 3. 16.
& 6. 15, 19.
d Ifay 8. 7.
to 15.
e Amos 6. 1.
to 7. Ifay 5. 11
12.

f Rom. 2. 4.

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g Ezech. 16.
49. Iude 7.

h Plures iuue-
nias qui sapius
peius erant, quam
qui omnino nō
iuerant. Salu. de
Gub. Dei. l. 3.
p. 79.

i Nihil amen-
tius est, quam
in malis esse, et
malorum in-
telligentiā non
habere. Salu.
de Gub. Dei.
l. 6. p. 216. 217.
k Non mirum
est si quotidie
deteriora pa-
timur, qui
quotidie de-
teriores su-
mus. Salu. de
Gub. Dei. l. 4.
p. 111.

l Ifay 22. 12.
Ier. 4. 8. & 6.
26.

m Nahū. 1. 10
1 Cor. 6. 10.
Gal. 5. 21.

ously and cordially suruay; that intollerable
(*g*) pride; that aboundance of idlenesse; that fulnes
of bread; that lasting after strange flesh (the sinnes
that drew downe fire and brimstone vpon Sodome long
ago;) those monstrous habites, fashions, and at-
tires: that excessiue vanity, Atheisme, and pro-
phanenesse: that execrable and (*h*) frequent ban-
ning, swearing, cursing and blaspheming: that gree-
die couetousnesse, extortion and oppression; that
fearefull murther and bloodshed; that scurrility,
effāminacy, wantonnesse, whoredome, adulteric
and vncleanenesse: that generall neglect, con-
tempt, and hatred of God, of grace, of goodnesse,
and the Gospell: that (*i*) stupifying and sencelesse
security, or hardnesse of heart, in the midst of
feares and dangers: that degenerating and grow-
ing worse and worse, notwithstanding all Gods
iudgements, (*k*) which still encrease vpon vs that dis-
solutenes, drunkennes, deboistnes, and excess of
Healthes; togeather with those other troopes of
sundry sinnes, which walke so bouldly and thicke
among vs, in despight of all those meanes which
GOD hath vsed to reclaime vs from them: I can-
not but conclude as others doe: that these abo-
minations and sinnes of ours, (especially in these
times of feare and danger, (*l*) which cry and call
for true repentance,) prognosticate no victory,
no good, no blessing, nor successe: but vndoubted
ruine and destruction to vs, vnlesse wee speedily
repent vs of them. Wherefore (Christian Rea-
ders) if you haue any compassion of your owne
poore soules (which Healthes and (*m*) Drunkennes
will

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will damne to hell without recoverie, if you proceede on in them: If you haue any loue to God and Christ; or any filiall feare of God, or of his wrath and iudgements left within you: If you haue any humanitie or bowels of compassions, towards the publique welfare, good and safety of this your deare and Mother Church, and Countrey; which haue so long supported you in peace and plentie, euen-beyond your hopes: If you haue any commiseration of the poore distressed Saints and Church of GOD in forraigne partes, who are almost swallowed vp of bloudie persecutores, whiles wee are wallowing in carnall pleasures, and delightes of sinne; in luxurie, ryot, Drunkenesse, and all excesse, without any cordiall pittie or sympathizing compassion of, or any sound humiliation for, their low estates: If you expect or long for any prosperitie, peace, or plenty: any abatement, diuersion or extinguishment of Gods iudgements at home; or any successe or victory abroad: let mee now entreate, and thorowly perswade you all (*n*) by *the very mercies of God in Christ* (the most flexible, perswasive, and preuailing motiue of all others:) by the loue you beare vnto the Church of God in generall, to this your Mother Church and Countrey; by that solemne vow and couenant which you haue made to God in Baptisme, and oft renewed in the bloud of Christ, in the sight of many witnesses; and by that strict,
that

Rom. 12.1

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o Dan. 7. 10.
 Mat. 25. 32. 33
 2 Cor 5. 10.
 p Psal. 95. 7. 8.
 2 Cor. 6. 2.
 q Deut. 32. 41.
 42 Psal. 7. 11,
 12. 13.
Qui voluntatem Dei spreuerunt inuitatatem, voluntatem Dei sentient vindictam. Prosper.
 Aquit. Respon. ad Obiect. 16.
 Vincent.
 r *Vno die bibunt multorum dierum labores* Ambr. de Elia & Ieiun. c. 12.
 s *Ebrietas multorum malorum metropolis.* Athen. Dipnos. l. 10. c. 15.
 t *Qui luxuriatur, viuens mortuus est: Ergo qui inebriatur, & mortuus & sepultus est.* Hierom. Tom. 2. Epist. 63. c. 4

that terrible, and ineuitable account, which you must shortly, (o) *make before the barre of Christs tribunall*, in the open view of all the World: that you would (p) *now*, euen now I say, *whiles the acceptable dayes*, and times of grace, and mercy last; whiles the bowels and armes of Christ lye open to receiue you, if you will come in: and (q) *the arme and sword of God are brandished, and stretched out against you, to your iust confusion, if you still stand out*: abandon, abiure, renounce, and quite cast off for euer, those cursed and pernicious sinnes, in which you are all inuolued, without any more pretences or delayes. Aboue all, resist, oppose, shake off, and quite roote out, the vnnaturall, vnreasonable, vnpleasant, (r) *vnthristie, prodigall, wastfull, beastly, and shamefull sinne of Drunkenesse*, (s) *the metropolis of many mischiefes* which doeth, (t) *not onely slay, but quite interre the soules of liuing men*, and indispose them vnto all employments; and so make them a burthen, trouble, and incumbrance both to Church and State: together with all Heathenish, Hellish, Idolatrous, Prophane, Luxurious, and excessiue *Healthes*, which are but Panders, Attendants, or Vshers to Intemperance: for feare you bring your Selues, your Soules, your Bodies, yea, and your dearest deare, your Countrey vnto ruine; Let Great men, Gentlemen, Iustices, Magistrates, and those of better, and superiour ranke, as they tender Gods glory, or their Countries good, exile them from their houses, and banish them for euer from their Tables; Halles, and Butteries: as at all times and seasons

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ions, so especially in the Festivall time of Christs
Natiuitie: wherein (v) *Christians oft times act*
the part of Pagans, and turne incarnate deuils for
the present, laying aside all reason, temperance,
grace, and goodnesse, as vnseasonable and vn-
seemely ornaments for so good a season; giving
themselves wholly ouer to gluttony, ryot, luxury,
Drunkennesse, Epicurisme, Health-drinking,
idlenesse, chambering, wantonnes, *effeminate mixt*
dancing, (the common practise and Christmas,
recreation of our voluptuous times, though sundry
(x) *Councells*, (y) *Fathers*, (z) *Moderne Diuines*, yea
(a) *Pagans haue condemned it as sinfull and abomi-*
nable: vnlawfull pleasures, games, and carnall me-
riments, and all excesse of sinne and wickednesse,

v *Sub Christia-*
no nomine Gē-
tilem vitam
agunt, & aliud
professæ, ali-
ud conuersati-
one testantur
Hier. Tom. 1.
Epist. 14. c. 2.
x *Concil. La-*
odicense: can:
53. *Aphric. can:*
27 *Agathense.*
can. 39. Arela-
terse: 3. Surius
Tom. 1. p. 727.
Veneticum.
can. 11. Her-
derse: can. ult.
Toletanum: 3.
can. 23. Arti-
sidorense. can. 9

40. *Cabilonenſe can. 19. Constantinop: 6. in Trullo: can. 62. 65. Basilienſe: Sess.*
21 *Sur: Tom. 4 p. 66. Senonenſe. c. 25. p. 74 2. 743. Colonienſe: 153 5. pars. 9. c. 10. p. 786.*
Synod: Mogunt: 1549. c. 60 61. p. 870. y Ignatius, Epist. 6. ad Magnesianos.
Clem. Alex. Pedag. lib. 2. cap. 4. l. 3. cap. 11. Basil: Hexaem: Hom. 1. De Ieiunio,
Sermo 2. De Ebrietate & Luxu: Serm: Ambros. de Penitent. l. 2. c. 6. De Virginibus
l. 3. Epist. lib. 4. Ep: 20. De Elia & Iesun: cap. 18. Comment. lib. 6. in Luc: 7. 32. Hie-
rom: Tom. 1. Epist. 10. c. 4. Comment: l. 2. in Mat. 13. Chrysost: in Genes: Hom: 56. Hom.
in Psalm. 41. Hom 49. in Mat: & Hom: 10. in Coloss: Augustine Enar. in Psal: 32. de
Rect. Cathol. Conuersationis. Traç: Fulgentius, Serm: super Auaiuit Herodes Te-
tracha, &c. Saluian: de Gubernat: Dei. l. 6. Chrysologus Serm. 138. Theophylact: Enar.
in Marc. 6. 2 Caluini, Ser: 70 79. 80. in Job. Petrarch. de Remed: Vtr. Fert. l. 1. Di-
al 24. Erasmus de contemptu Mundi: cap. 7 Ludo: Vines De Erudit: Christ: Mulieris
c. 13 14. Pelyd: Virgil: De Inuent: rerum, l. 5. c. 2. Gualther: hom: 57. in Marc. 6.
Bullinger, & Marlorat, in Mat: 11, 17. Agrippa de Vanit: Scient: c. 18. Bucer. de Reg-
no Christi: Semp: l. 2. c. 54. Astexanus de Casibus: l. 2. tit. 53. Sebaust. Brant: Nauis,
Stultif: Mr. Northbrooks Treatise against Dauncing. Mr. Subs his Anatomie. p. 133.
to 138. Bishop Babington. Mr. Perkins. Mr. Dod on the 7. Commandement. Master
Perkins Cases of Conscience, l. 3. c. 4. S. 4. Doctor Reynolds Ouertthrow of Stage-plaies
p. 123 to 139. Mr. Beard his Theater of Gods Iudgement. l. 2. c. 33. Mr. Dike of the
Heart, c. 16. p. 183. Mr. Boltons Walking with God, p. 200. a Plato Leg: Dial: l. 7.
Cic: Offic: l. 3. & Oratio pro Muræna. Seneca. Contr. l. 1. Proxm. Ouid de Remed. Arno-
ris. Athenæus Dipnos: l. 14. c. 12. Salust de Bel: Catil: Macrobius Saturnal: l. 3 cap.
14. Iustin: l. 30. Histor. p. 254. Zenophon: Sapient: Conuiuium: Dionys: Hall: Antiq:
Rom: l. 7. c. 9. Cal: Rhod: Antiqu: Lect: l. 5. c. 4, 5. Lertius De Nauig: in Brasil: c. 9. Pur-
chas Pilgr: l. 5, c. 1, l. 6, c. 15, l. 8, c. 14, l. 9, c. 2.

which

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b *Apost. Canones* Can. 53.
Decreta Eutichiani Papa-
 Can. 10. *Conc. Laodicense*
 Can. 24. *Carthaginense*. 3.
 Can. 27. *Aphricanum*.
 Can. 7. *Constantinop.* 6. Can. 9. *Turonense*. 3.
 Can. 21. *Cabilon:* 2. Cā. 44. *Rhemense*. 823
 Can. 26. *Aquisgranense*
 An. 816. Can. 60. 90. *Reformatio Cleri Germania Ratispona*. 1524
 Can. 3. 8. *Conc. Colon.* 1536.
 part. 2. cap. 25. part. 5. c. 6. *Augustense*. 1541
 cap. 10. 19. *Moguntin.* 1549.
 Can. 74.
 See Gratian, *Distinct.* 44.
 Bochellius *Decret. Eccl. Gallica*. lib. 6. Tit. 19.
 *. Canon 75. *Queene Eliz. Injunctions*
 Injunct. 7.
 c Isay 58. 1.

which may præcipitate and poss them on to hell ; as if they were celebrating the ancient *Bacchanalia*, or the deuils birth-day, and not the birth of Christ ; who came to redeeme and free vs from these infernall, heathenish, prodigious, prophane, and godlesse practises, which *Turkes* and *Pagans* would abhorre, and not to set hell loose ; or to giue men liberty and exemption to sinne without controle or measure, vnder pretence of giuing honour to his birth-day : Certainly Christ will not be fed nor honoured with the Deuils broth ; with the Deuils sacrifices and *Drinke offerings* : with such odious, shamefull, vile, and loathsome things, as *Drunkennesse*, vomite, *Healthes*, or ryot are : Let Christians therefore quite renounce and leaue them vnto *Bacchus*, and his heathenish, and infernall Crue : Let Magistrates suppress and curbe them, by executing all those lawes that are in force against them, euen with care and conscience : Let Ministers who are (b) enioyned by *sundry Councels*, (*) and by the *Cannons of our Church* ; not so much as to enter into any *Inne* or *victualling house* (much lesse into a *Tauerne*, *Alehouse*, or *Tobacco-shop*, where too too many of them place their chiefeft residence) *vnlesse it were in case of necessity when they trauel* ;) (c) *Lift vp their voyce and cry aloud against them* ; not onely by their doctrine but by their practise too : Let all who beare a louing heart to GOD, to Christ, to Church, to Country, or themselues, *come forth to helpe the Lord*, and this our *Zion*, against these mighty, generall, præualent, and pernicious enemies,

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mies, which threaten a Catastrophe and deluge of Gods iudgements to vs: for feare they incurre *that (d) bitter curse of Meroz*, which no heart can beare. I for my owne part can but blow the Trumpet, and giue the on-set; it is others who must giue the foyle, and ouerthrow to these hostile powers: If these my weake and meane endeouours shall so farre preuaile with any. as to cause them to take vp Armes against these sinnes, that so they may suppress or bridle them: or to diuert, reclaime, and winne such from them, who haue beene formerly enamored with them, or held captiue by them; I shall thinke my labour highly recompenced, and happily rewarded: But if they prooue vnfruitfull or ineffectuall vnto all, or bring me nothing but reproach and scorne among the looser and deboister sort; whose blacke and filthy mouthes, or burthened and distempered sicmackes, may chance to vomite vp some crapulous, noysome, and superfluous crudities of *(e) scandalls, scornes, hatred, and reproach against me*, because I offer violence to their best beloued *Dalilaes* and bosome lusts, *(f) whose iust reproofe they cannot brooke*: yet this shall be my ioy and comfort: that as Drunkards scornfull, rash, and vnderferued censures (which *(g) I deeme but folly for to feare*) *(h) are crownes and honors*, not blemishes and debasements; especially to such as seeke mens spirituall good and welfare, *(i) not their praise*: So God himselfe, how euer men requite me, will yet reward and *(k) recompence mee for this*

voti, etiamsi effectum non inuenerit cepti operis, habet tamen pramium voluntatis. Salu. Prefat. in l. 1. de Gub. Dei.

d Iud. 5. 23.
e Nunquid
ager laudauit
medicum se-
cantem? Se-
nec. Epist 53.
f Nulli grata
reprehensio est:
imò quod mul-
tò peius est,
quamlibet ma-
lus, quamlibet
perditus ma-
uult mendaci-
ter predicari,
quam iure re-
prehendi: Et
saljarum lau-
dum irrisioni-
bus decipi, quā
saluberrima
admonitione
seruari, Salu.
de Gub. Dei l.
3 p. 276.
g Magna de-
mentia est, ve-
reri ne infame-
ris ab infami-
bus. Seneca
Epist. 91 h Re-
gium est male
audire cum be-
ne feceris, Plut.
Apotheg. Græc.
i Qui laudem
non appetit,
nec contumeli-
am sentit. Ber.
de Inter. Do-
mo. c. 42.
k Mens boni
studii ac pii

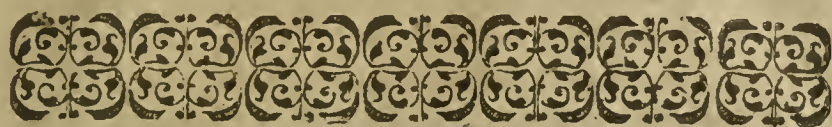
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my poore endeauoure (being all that I could do or
promise) though he denie successe vnto it: which is
not mine but his to giue. Thus leauing this poore
Treatise to thy charitable and pious censure (Chri-
stian Reader;) from whom I shall request this fa-
uour onely; (*) to read and know before thou iudge:
I commend both it and thee to Gods owne bles-
sing. Farewell.

* Si iudicas,
cognosce. Sene-
ca Medea.
Act. 3.

The unfained Well-wisher of thy
Spirituell and Corporall,
though the oppugner of thy
Pocular and Pot-emptying,
Health.

WILLIAM PRYNNE.



HEALTHES; SICKNESSE.

OF all the Wiles, the Proiects, Plots and Policies, which that subtile Serpent Satan hath brought forth and practised in these last and sinne-producing times, (a) (which swarme with old and new-found euills) of purpose to entrap the Soules of men in the Labyrinths and Snares of sinne: there are few more Dangerous, Hurtfull, and generally Pernicious, then this one of Drinking, and of pledging Healthes: which now of latter times, hath purchased such generall and common approbation, in City, Court, and Countrey; that it is become an ordinary, and dayly guest at most mens (but especially at great mens) Tables: and a familiar, custommary and Afsiduous complement, at euery Banquet, Feast, nay common meeting, though it be but in a Tap-house, or a Tauerne: Yea, it hath now through vse and custome, procured such Credite and Reputation in the World, that it hath found and gained, not onely Great and Potent Patrons to support and shield it; but likewise Noble and Heroicke(c) Champions, to Vindicate its Rite and Title in the Feild; and Procters, nay Chaplaines to abbet and pleade its Cause; if not in open Court and Pulpit, yet at least in priuate Practise and Discourse, at their owne, their Lords, their Patrons, or their Maisters Tables; & that with such (d) Zeale and earnestnes of Spirit, as if it were a Maine, and Principall Article of their Faith. That

a Peccatis praeteritis noua addimus: nec solum noua, sed etiam quadam pagana ac prodigiosa, & in Ecclesiis Dei non visa. Surgunt recentis criminis, nec repudiantur antiqua: noua quotidie mala facimus, & vetera non relinquimus.
Salu. De Gub. Dei. l. 4. p. 111. 122.
c Habent in exercitu suo plures succenturiatos: habent scurras et velites in praesidiis, crassos, comptos, nitidos, infidos, clamatores, qui illas pugnis calcibusq; defendant.
Hierom. Aduers. Iovin. l. 2. c. 19. d Maiori procacitate defendunt ebrietatem quam exercent. Hierom. l. bid.

d illa fœda & infelix consuetudo per quã grandi mensura sine mensura tres homines aut volentes aut inuiti solent bibere, de Paganorum obseruatione remanet: ideo tanquam venenum Diabolide vestris Conuiuiis refluatis. Aug. de Temp. Serm. 132.
e Alii priorem diem tantum perdunt; ebrii vero priorem diem quotidie, & venientem perdunt. Plin. Nat. Hist. l. 14. cap. 22.
Vita his somnium est; somnus his mors est. Ambr. de Elia. & Ieiun. Lib. cap. 16.

Healthes are Lawfull, Good, and Commendable: whence they Accuse and Brand all such for *Puritans*, and *Precisians* (as being vnworthy of the name of *Christians*, or *Protestants*,) who out of Conscience refuse to beare them company in Carrouzing Healthes. What Patrons, what Champions, what Credit and applause this (*d*) *Heathenish ceremony, and Hellish intention*, hath generally procured: what Sinfull, Bitter, Dolefull, Sad, and dangerous fruites of Drunkenesse, Riot, Duells, Quarrells, Combates, Murthers, Murmurings, Heart-burnings, Grudges, Debates, Oathes, Prophane, Idle, Scurrilous and Cursed speaches, Distemperatures, Diseases, (*e*) *losse of Time*, of Parts, and Credit, superfluous and vaine Expende, and things of such like Nature, it hath produced in euery Citie, Village, Towne, and place within our owne, and other Kingdomes; is not vnknowne vnto any, who haue had the least experience in the World. Wherefore, it will be neither Vntimely, nor Vnnecessary, to encounter and withstand the Streame of this Pernicious and common Euill, with these ensuing arguments, which euidence and proue;

That the very Drinking, or Pledging of Healthes, is Sinfull and vtterly Vnlawfull vnto Christians.

My First Argument to backe and euidence this Conclusion, is briefly this.

That which in its very best acception, is but a Vaine, a Worldly, Heathenish, Prophane, Superfluous, Vnseemely, *Foolish*, and vnnecessary Ceremony, Custom, Right, or Rudiment: inuented and prosecuted by Riotous, Licentious, Drunken persons, of purpose to draw men on to Drunkenesse and Excesse: must needs be Sinfull and vtterly Vnlawfull: as is euident by Eph. 2. 2. 3. chap. 4. 17. 18. Col. 2. 20. 21. 22. 1. Pet. 1. 14. 15. 18. chap. 4. 3. 4. Rom. 12. 2. compared with Matth. 6. 7. 8. Prou. 23. 31. Isay 5. 22. Hab. 2. 15. 16. Eph. 5. 18. which doe expresse and fully warrant it.

But

But this Drinking and Pledging of Healthes is but a vaine, a worldly, heathenish, prophane, superfluous, vnseemely, (f) *Foolish*, and vnnecessary ceremony, custome, rite, or rudiment, inuented and prosecuted, by riotous, licentious, drunken persons, of purpose to draw men on to drunkennesse and excesse; this euery mans Conscience and experience, this Histories and Authors testifie, as I shall prooue anon:

Therefore they must needs bee Sinfull and vtterly Vnlawfull.

f *Stultum est, quicquid homines sine Deo sapiunt* Ambr. de Elia. & Ieiunio, lib. cap. 16.

Secondly.

That which is an ordinary or common occasion and enticement, to (g) draw men on to Drunkennesse and excesse, must of necessitie be Sinfull and Vnlawfull: witnesse Hab. 2. 15. 16. Prou. 23. 21. Iob 31. 1. Matth. 6. 13. 1. Thes. 5. 22. Iude 23. and the common maxime (h) *Quicquid efficit tale, est magis tale.*

g *Nullum intra se maxet vitium.* Seneca Epist. 95.
h *Aristot. l. 1. poster. c. 2. Sect. 14. lib. 3. Topic cap. 5. parat. 4. Kecker. Syst. Log lib. 1. cap. 19.*
i *Basil. de Ebrietate. Ser. Ambr. de Elia. & Ieiun. lib.*

But this Drinking of Healthes (as experience, and (i) *Authors* testifie,) is an ordinary and common occasion, or inticement, to draw men on to Drunkennesse and excesse: yea it is a kinde of shooe-horne to draw on Drinke in great abundancē:

Therefore it must of necessitie be Sinfull and Vnlawfull.

Thirdly.

That which doeth peruert and crosse, the true end, or right and proper vse of Drinking, must needs be Sinfull and Vnlawfull: because it is an abuse of Gods good Creatures.

But this Drinking and Pledging of Healthes, doth peruert and crosse the true end, or right and proper vse of Drinking: for it makes our Drinking, whose proper, right, and vtmost end or vse, should be the (k) *praise and glory of GOD*; the

c. 11. to 13. August. De Temp. Serm. 231. 232.
Guagninus. Rerum Polon. Tom. 2. pag. 67. 68. 1047.
Fridericus de Ritu. Bib. ad San. lib. 1. cap. 12. lib. 2. cap.

4. 2, 3, 4. Sigisf. Baro. de Rebus Moscouitis. Master Harris his Drunkards Cup. pag. 20. 28. 29. k 1 Cor. 10. 3 1. Deut. 8. 10. 1 Tim. 4. 3, 4, 5. Col. 3. 17. 1 Pet. 4. 11.

1 Gen. 1. 29. &
 9. 3. Ps. 116. 23
 Psal. 146. 7.
 Prou. 31. 6, 7.
 1 Tim. 5. 23.
*Non propter
 voluptatem bi-
 bendum est, sed
 propter infir-
 mitatem. Pro
 remedio igitur
 parcius, non
 pro delitiis re-
 dundantius.*
 Ambr. Epist. 1.
 3. Epist. Verc.
 Ecclesiæ. Hier.
 Regula Mona-
 chorum. De
 Abstin. cap.
 See Mr. Har-
 ris his Drun-
 kards Cup. p
 15. 16.

*m Lessius de
 Iustitia, &
 Iurc. Wesenbe-
 cius in Pan-
 dect. Iuris Ci-
 vilis. Lib. 1.
 tit. 1. Num. 12.
 at the end.
 Mr. Bolton in
 his Generall
 directions for
 our Comfort-
 able walking
 with God.
 Pag. 204, 205.
 accordingly.*

(1) refection, nourishment, or comfort of our owne bodies; and the exhilaration of our Spirits, for our furtherance in Gods service; to serue to no other end nor purpose, but to commemorate and canonize the Health of such and such particular persons, (perchance of some Whore or Mistresse, some Pot-companion, some Deuill-Saint or other, or such to to whom we haue no engagements:) or to draw men on to drunkennesse and excesse, in drinking more then else they would or should do: It aymes not at all at Gods glory, nor at the health, the nourishment, comfort, or refection of those persons who doe either begin or pledge these Healthes.

Therefore it must needs be Sinfull and Unlawfull.

Fourthly.

That which is directly opposite to the rules of Charitie and Iustice, must needs be Sinfull and vtterly Vnlawfull.

But this Drinking (especially the forcing) of Healthes, is directly opposite to the rules of Charity and Iustice. To the rules of *Charity*: because it tends for the most part, both to the Temporall and Eternall, the Corporall and Spirituall hurt and prejudice of those who pledge it, their bodies being sometimes, but their Soules for the most part, distempered, diseased and endangered by it: To the (m) rules of *Iustice*, in pressing or alluring others to an vnlawfull act; to drinke either against their Natures, or their Consciences: to drinke more then else they would or should doe; and in measuring other mens bellies by the excesse and will of others, which should be measured by themselves alone:

Therefore it must needs be Sinfull and vtterly Unlawfull.

Fifthly.

That which is scandalous, infamous, and of ill report, among the best and holiest Saints of God, and the better

better and ciuiller sort of morrall, naturall, and carnall men, must needs be Sinfull and Vnlawfull: witnes Rom. 12. 17. chap. 14. 3. 15. 20. 21. 1. Cor. 8. 1. to 13. chap. 10. 31, 32, 33. 2. Cor. 8. 21. Phil. 4. 8. which are expresse and punctuall in it.

But this Drinking of Healthes is scandalous, offensive, (n) *infamous*, and of ill report, among the best and holiest Saints of God, and the better and ciuiller sort of morrall, naturall, and carnall men, who (o) *all condemne and utterly dislike it* in their Hearts and Consciences: and openly protest against it, as an inuention, practise, badge, and character, of intemperate, and licentious persons; as an allure-ment, way, or inlet, to Drunkennes and excessse; and as an (p) *Heathenish*, dissolute, *ridiculous*, and sinfull custome: witnesse our owne experience, with those Fathers, Christian and Heathen Authors which I shall cite hereafter.

Therefore they must needs be Sinfull and Vnlawfull.

Sixtly.

That which doeth oft times cause men to iudge, despise, abuse, reproach, or hate their brethren without a cause, must of necessity be Sinfull and Vnlawfull: as God himselfe hath expressely enformed vs in this case of Eating and Drinking: Rom. 14. 3, 4. 13. to 22. Col. 2. 16. 20, 21, 22.

But this drinking of Healthes, doeth oft times cause men, to iudge, despise, abuse, reproach, or hate their brethren without a cause: For if any man out of Conscience refuse to pledge an Health (especially if it be the (q) *Kings*, or *Queenes*, or any great mans Health) hee is presently branded, and taxed for a Puritan: for a humorous, obstinate, factious,

Ambr. Serm. 11. q *Propterea igitur publici hostes Christiani, quia Imperatoribus neque vanos, neque mentientes, neque temerarios honores dicant: quia vera religionis homines etiam solennia eorum, conscientia potius quam lascinia celebrant.* Tertul. aduers. Gentes Apolog cap. 30 3 1.

n Synodus Augustensis 1548 cap. 28. Surium Tom. 4 Concil. pag. 313. stiles them, *Infames computationes.* o *Commessationes, ebrietates, et reliqua omnis insania, et turpitudine a catu nostro exacta explosaq; est.* Chrysost. Tom. 3. contr. Gent lib. pag. 877. p *Idoli portio est inebriare vino mentem, ventrem cibo distendere, & ita prauis actionibus occupari, ut cogaris ignorare, quod Deus est. Ergo si nos sumus Templum Dei, cur in Templo Dei colitur festiuitas Idolorum? Cur ubi Christus habitat qui est temperantia, castitas, inducitur commessatio ebrietas atque lascinia?*

1 Pet. 4. 2, 3, 4

Wisd. 2. 6. 10

21.

3 Ambros. de

Elia & Ieiun.

c. 11. 12. 13.

17. Hierom.

Com. l. 1. in

Tit. 1. Aug. de

Temp. Serm.

231. 232.

*et illum abusu
decernimus pe-
nitentiam tollendam
quo in quibus-
dam partibus ad
potus aequales,
suo modo se ob-
ligant potato-
res, Et ille in-
dicio talium
plus laudatur,
qui plures ine-
briat, & ca-
lices facundio-
res exhaurit.*

Concil. Late-

ran. sub Inno-

cent. 3. c. 15.

Surius. Tom. 3

Concil. p. 742.

unmannerly, singular, unsociable, or censorious person: he that begins, and others who pledge and second the Health, do murmur and repine against him, they hate, they scorn, and contemne him in their hearts: they except against him, or quarrell with him for it: and oft times they breake out into open violence against him, reproaching, railing, deriding, and flandering him to his face: This daylie experience, together with the

(r) *Scriptures*, and (s) *Fathers testifie*:

Therefore this drinking of Healthes must needs be Sinfull and Vnlawfull.

Seuenthly.

That which takes away Christian liberty and freedom, and puts a kinde of Law or necessity vpon men in the vse of Gods good creatures, must needs be Sinfull and Vnlawfull: witnesse Rom. 14. 1. to 22. 1. Cor. 8. 7. to the end, Hab. 2. 15, 16. Esther 1. 8. 1. Pet. 4. 3, 4. 1. Tim. 4. 3. Colos. 2. 16. 20, 21, 22. *Basil. de Ebrietate Sermo. Ambrose de Elia & Ieiunio. ca. 12, 17. August. de Temp. Sermo. 231. 232. & de Rectitud. Cathol. Conuersationis. Lessius de Iusticia & Iure. & Ioannes Fredericus, de Ritu Bibendi ad San. lib. 1. cap. 10, 11, 12.* Who all concur and iumpe in this.

But our ordinary drinking of Healthes, doeth take away Christian liberty and freedom, and puts a (t) kinde of Law or necessity vpon men, in the vse of Gods good creatures: For it confines both the matter, the measure, the time, the end, and manner of mens drinking, to the will and pleasure of such as begin the Health: and so puts a kinde of Law or necessity vpon all the company that are present, both in the matter, manner, measure, time, and end of drinking. For they must drinke for matter, the same Wine, Beere or liquor: for manner, in the same posture, gesture, forme and ceremonie:

monie : for measure, the same quantity and proportion: for time as soone as euer it comes to their course, be they thirsty or not thirsty, willing or unwilling, able or vnable : and for end, to whom, or for whom ; or to what end soeuer the parties will that begin the Health, and not for those ends which God hath ordained, and for which nature doth require drinke. So that it takes away Christian liberty & freedome, both in the matter, manner, measure, time, and end of drinking ; as experience, and the fore-quoted Authors in the Major testifie :

Therefore this drinking of Healthes must needs be Sinfull and Vnlawfull.

Eightly.

That which neither wicked, nor godly men can safely vse without offence, must needs be Sinfull and Vnwarrantable : because it cannot be vsed lawfully :

But neither wicked, nor godly men can safely vse this drinking or pledging of Healthes without offence: For wicked men cannot vse it, but they will either abuse it to drunkennesse, excesse, or some other vnlawfull end : and godly men cannot practise it : For it befeemes, it becomes not their profession, who should be (u) *holy, exemplary, and temperate, in all their conuersation*, to begin or pledge an Health : it would bring a scandall and ill report vpon them, not onely among the godly, but the wicked too ; who would be alwayes casting this into their dish (yea and into the teeth of (x) *all Professors*) vpon euery occasion; that for all their counterfet shewes of Holinesse, they can Health and drinke as well as others, when occasion serues : and therefore they should forbear to taxe, reprocue, or censure others for their Health-quaiſing, Drunkennesse, and excesse, till they had first reformed themselves : It would likewise giue offence and scandall

C 4

to

“ Tit. 2. 14.
1 Pet. 3. 14. 15.
2 Pet. 3. 11. 14.
Luke 1. 75.
Math. 5. 16.
Rom. 13. 13. 14.
x *Ita est Dei
Ecclesia quasi
oculus : Nam
ut in oculum
etiam si parua
sordes incadat,
totum lumen
obscurat : sic in
ecclesiastico
corpore etiam
si pauci sordida
faciant, prope
totum ecclesia-
stici splendo-
ris lumen ob-
scurant.* Salu.
de guber. Dei,
17. p. 264.

y *Peccator cū
videt aliquem
similia suorum
operum facien-
tem, confirma-
tur vt eadem
faciat : Cle-
mens. Constit.
Apost. l. 2. c. 20
z Ephes. 4. 3 1
32. Iam. 3. 14.
&c. 1 Iohn 3.
14, 15.
a Mat. 12. 36.
37. Eph. 4. 29,
31. & 5. 3. 4.
b Exod. 20. 7.
Mat. 5. 33. to
38. Iam. 5. 12.
c Epef. 5. 16.
Col. 4. 5.
d Rer. Polon.
Tom. 2. p. 68.
e See. Pro. 23.
29, 33. 4. Iacobi
cap. 5. Will-
Malmesbur. De
Gestis Regum.
Angl. l. 1. c. 1. p.
9. 10.
Virgil. Georg.
lib. 2. Ambr. de
Elia. & Ieiun.
c. 11. to 19.
Chrysologus
Serm. 26. Mar-
tial. Epig. l. 8.
Ep. 6. Crebra
inter vinolen-*

*tes rixa; raro conuitiis, sapius corde et vulneribus transiguntur. Tac. de Mor. Germ.
Sect. 7. Vini cadus fit ensis, et cussis calix, crateres hostes, &c. Athen. Dignos l. 1. c. 4.*

to other godly Christians who disapprooue of Healthes, and make them either openly to condemne them, or at least to think of them far worse then else they would: And besides all this, their very example would (y) confirme, and encourage other wicked men in the abuse and vse of Healthes; who are apt to pleade that Healthes are lawfull, good, and commendable, because such and such Ministers, or else such good men vse them: so that neither bad nor good men (especially those of the Ministry who are both lights and guides to others,) can safely vse them without offence.

Therefore this drinking of Healthes must needes be Sinfull and Vnwarrantable.

Ninthly.

That which is an ordinary and common cause of sundry (z) Duells, Quarrells, Murthers, Debates, Heart-burnings, Hatreds, and Discontents; of many (a) idle, vaine, lasciuious, or scurrilous speeches, songs and iests: of many (b) prophane and blasphemous oathes and cursings: of much (c) mispence, and losse of time: must needes be euill, and vnlawfull.

But this drinking & carouzing of Healthes, as (d) Guagninus and (e) others testifie, and as our owne experience can sufficiently witnesse: is the ordinary, and common cause of many Duells, Quarrells, Murthers, Debates, Heart-burnings, Hatreds and Discontents: For how many Quarrels, Murthers, Brawles, Debates, Duells, Stabbes, and Discontents doe wee heare of euery yeere, nay sometimes euery weeke, about the beginning, pledging, or refusing Healthes, of which we cannot but take notice: and besides, they are an occasion of many idle, vaine, lasciuious speeches, songs, and jests: of many prophane and blasphemous oathes, and of much mispence

mispencc and losse of time : as *Basill, Ambrose, Augustine, Plinie, Ioannes Fridericus*, and others witness, in the fore-quoted places.

Therefore this drinking and carrouzing of Healthes must needes be Evil, and Vnlawfull.

Tenthly.

That which was neuer practised among godly Christians in former ages : that which serues to (g) no good, no commendable, nor necessary vse at all : that which doth (h) much hurt and mischief, but (i) brings in no glory at all to God, nor good to men; must needes be *Sinfull, and Vnlawfull* : especially when as it is not enjoyned, countenanced, nor commanded by any publike authority.

But this drinking of Healthes, was (k) neuer practised among godly Christians in former ages : (yea, it was so farre from this, that it was condemned by them, as I shall prooue anon :) Nay, it was neuer vsed in our owne Nation, for ought that we can heare or reade of, till of latter times : it serues to no good, no commendable, nor necessary vse at all, that I can thinke of : it is an apparant occasion of much hurt, of much excesse and drunkenesse, but it doth no good at all to any : It brings no glory at all to God, nor good to men in any kinde : yea, it doth dishonour God, and præiudice both the bodies & soules of many, as experience testifieth; and it is neither enjoyned, countenanced, nor commanded by any publike Authority.

Therefore this drinking of Healthes, must needes be sinfull and vnlawfull.

Eleventhly.

That which doth ordinarily tend to the honour, praise, applause; and commemoration of wicked, vaine, deboist, and sinfull men, whose very (l) memories and names should rott and perish, and (m) whose persons

g 1 Sam. 12. 21.
Psa. 24. 3. Pro.
23. 5. Isa. 52. 2
Psal. 4. 2.
h Math. 6. 13.
i Thess. 5. 22.
j 1 Cor. 10. 31

32, 33.
k In conuiuio
nostris editur
quantum esurientes capiunt, bibitur quantum pudicis est vitale. Tert. Apol. adu. Gentes. c. 39. Theod. de Euang. verit. cognit. lib. 8. Comestiones ebrietates, & reliqua omnis insania & turpitudine a catu nostro exacta, explosaq; est Chrysost. cont. Gent. Tom. 5. p. 877. Conuiuia non tantum pudica colimus sed & sobria: nec enim indulgemus epulis aut conuiuium mero ducimus, sed grauitate hilaritatem temperamus, casto sermone, corpore castiori. Minut. Felix. Octa. p. 102.

l Pro. 10. 7. Job. 18. 7. & 20. 7. 8. Ps. 109. 13. m Ester 3. 2. to 7. Psa. 15. 4. Ps. 101. 3, 4, 7, 8. Ps. 139. 20. 21.

n Prou. 17. 15.

Isa. 5. 20. 21, 23.

o *At non infami suburgit*

gloria fama,

Turpibus a re-

bis gloria nul-

la venit. Ob-

sopaus de Ar-

te Bibendi, 1. 2.

p Iohannes

Fridericus, de

Ritu Bib. ad

San. lib. 1 cap.

7. 8. accor-

dingly.

q *Malus est*
Et quem ma-
lus laudat, vel
quem bonus
vituperat:
Plutarch. de
vitioso pudore
lib.

r *Nullus tam*
grauem iniu-
riam, sanctis
Angelis, vel
sanctis homi-
nibus agnosci-
tur irrogare,
quam aut in
eorum nomi-

nibus bibendo, per ebrietatem animas suas, probantur occidere. August. de Temp. ser. 232. s See *Wisd.* 2. 10. to 21. 1cr. 18, 18, 20, 23.

should be vilified and despised as farre as they are wicked; must needs be sinfull and vnlawfull: because it doth (n) *justifie and honour those* whom God himselfe condemnes and hates.

But the drinking of Healthes (if there be any honour at all in them, as in (o) *truth there is not*) doth ordinarily tend to the honour, praise, applause, and commemoration, of (p) *wicked, vaine, deboist, and sinfull men*, especially, among the baser and looser sort: the objects and subjects of whose Healthes, are commonly some *Whoore*, or *Mistresse*; some *Pot-companion*, or *Gull-gallant*: some *Pandor*, or *Whooremaster*; some *Deuill-saint* or other, and sometimes the very *Deuill* himselfe, for want of a better *Friend* to drinke vnto: whose very memories and names should rot and perishe, and whose persons should be vilified, and despised as farre as they are wicked: Few there are whose Healthes are commonly drunke (except it bee the Healthes of great ones, or men of place and dignity; or those not alwayes the best, nor most religious:) but such as are of the (q) *looser, prophaner, and the more intemperate, dissolute, and deboister sort*: As for all good, and holy men, they desire not (r) (yea, it is a great iniurie to them) to haue others drinke or pledge their Healthes; (which is no more in substance, then to make them the occasion, cause, or Patronage of their drunkennesse and excesse;) and they are commonly so ill beloued in the world, that most of our drunken Health-fokers (vnlesse it be those who haue their whole dependencie vpon them) would rather drinke their (s) *confusion* then their Healthes.

Therefore this drinking of Healthes, must needs bee sinfull and vnlawfull.

Twelfely.

That which doth (t) *peruert*, and much abuse those serious, solemne, reuerend, and religious gestures, wherewith we are to worship God, and honour men; must needs bee *euill and vnlawfull*: because we are not to vse any serious, solemne, or religious gestures, but in serious, solemne, weighty, or religious things: and because we must giue an account to God of all our vaine or idle gestures, as (u) *well as of all our vaine or idle words and thoughts*: so that we may not abuse nor take the one in vaine (especially of set purpose, as we doe in Healthes) no more then the other.

t *Quicquid est prater rectam rationem, id est, peccatum.*
Clem Alex.
Pædag. lib. I.
c. 13.

u Mat. 12. 36.
Eccles. 12, 14.
Rō. 16. c. 14, 10
2 Cor. 5, 10.

But the drinking of Healthes doth abuse those serious, solemne, reuerend and (x) religious gestures wherewith wee are to worship God, and honour men. Witnesse the common practise of many; who are more frequent, serious, solemne, and deuout vpon their knees in the bottome of a Seller at their Healthes, then euer they are at their prayers in their Cloffets, or Families: who stand vp vncovered, with greater reuerence, grauity, exactnesse, attention, and præcisenesse, whiles an *Health* is drinking at the *Table*, then whiles the *Crede* is repeating in the *Church*, Who are more scrupulous, præcise, exact, and punctuall in the *Circumstances*, and *Ceremonies* of their *Healthes*; then in the maner and substance of all those great and holy duties which they owe to God: Who make a greater scruple and conscience, and deeme it a matter of greater consequence to sitt couered at an *Health*, then at a *Psalme*, a *Chapter*, a *Prayer*, or *Sermon* in the *Church*: Who repute it a greater insolencie and offence, to omit the pledging of an *Health*, then to prætermitt an Holy duty, or sweare an Oath, or to Drinke till one vomit vp his shame againe, like a filthy Dogge: or lye wallowing in his Drunkenesse like a brutish Swine. Now to be

x *Quanto res sacratior, tanto abusus eius damnabilior.*
Concil. Coloniens. Anno. 1536. pars 9.
cap. 16.

y See Dan 5.
 3,4. *Apud Septentrionales religiosum est stando pro reuerentia numinum bibere.*
 Olaus Mag. lib. 13. c. 37.
Græci in conviviiis Deos inter pocula salutant; nominantque; appellant euacuato poculo, & sic precatis Diis pocula affatim hauriebant. Alex. ab Alex. Gen. Dier. l. 5. c. 21. See *Atthē. Dipnos. l. 2. c. 1*
 2 *O stultitiam hominum quæ ebrietatem sacrificium putant.* Ambr. de Elia & Ieiun. c. 17. See Iohā. Frid. de Ritu Bib. ad San. l. 1 c. 8. p. 52, 67, 68, 104.
 * Alex. ab Alex. Gen. Dier. l. 5. c. 21. Olaus Mag. l. 13 c. 37 Ambr. de Elia. & Ieiun. c. 17. Hier. Com. l. 1. in Tit. 1. Arrianus l. 6. de Gestis Alexandri. D. O. Cass. l. 51. Rom. Hist. p. 602. Record that it was the Custome of the heathen Græcians. Macedonians, Romans, and Northerlings to drinke the health of their Kings and freinds, at their Feasts, and meetings.

be thus scrupulous, solemne, exact, and serious, in drinking *Healths* with bended *Knees*, or vncovered *Heads*, what is it, but *magno conatu nugas agere*, to act toyes and vanities in good earnest; to peruert and abuse those solemne, reuerend, and religious gestures; which we should appropriate, and principally referue to God: and to worship, reuerence, and adore those persons with them whose *Healths* are drunken, as if they were some petty Gods, (y) as the *Gentiles* and *Heathen* sometimes did adore their *Deuill-gods*, in quaffing *Healths* vnto them.

Therefore this drinking of *Healths* must needs be *Euill*, and *Vnlawfull*.

Thirteenthly.

That which doeth cause men to drinke more, and to Pray, or Praise God lesse then else they would do: that which doeth put out Prayer and Holy duties, and attribute that to healthing, which should be ascribed vnto Prayer: must needs bee *Sinfull* and *utterly Vnlawfull*: because it doeth abuse Gods creatures, and not onely derogate from, but likewise peruert his Holy ordinances.

But this beginning and pledging of *Healths*, doeth cause men to drink far more then else they would: to drinke against their wills, their natures, and their appetites, when as they are not thirstie, or when as they haue drunke enough, or too much before: yea, it serues to no other purpose, but to draw men on to drinke more liberally then else they would or should doe: and besides, it causeth them to pray and praise God lesse: whence it oft times puts out holy duties, and (2) attributes that to Healthing, and Drinking, which should be ascribed vnto Prayer. Hence it is, that many like the (*) *Pagans*, in former ages, are drinking their Kings

their

their Queenes, their Lords, their Ladies, their Maisters, Mistresses, Magistrates, Captaines, Kinreds, Parents, Friends, their Children, or companions Healthes, when as they should be praying for them : hence it is, that they make the drinking of their *Healthes*, a principall part of their Pietie and deuotion towards them, and to goe in lieu of their prayers for them ; thinking that they haue more really, and truely, manifested, and expressed their loue, their * *Pietie*, their seruice, and their duty to them, and done them more true and reall good, more honour and seruice in quaffing off their Healthes, then if they had heartily prayed for them. Hence is it, that men doe attribute a kinde of Diuine vertue and efficacie to their *Healthes* (which the very phrase of drinking such a mains Health doeth seeme to import) as if the drinking of mens Healthes were as effectuell, nay more energetically, to preserue, to purchase, and procure their health and happinesse, then their prayers for them. Hence is it, that men drinke the Healthes of others, whiles they are in health, of purpose to continue, lengthen, and encrease their health: hence is it, that they carouze their Healthes in sicknesse, of purpose to recouer & restore them to their health ; as if Healthes were the onely Cordiall, or Phisicke to preserue, procure, or regaine mens healths: Hence is it, that many deeme it a greater (a) breach of *Alleageance*, to refuse to drinke or pledge the Kings Maiesties Health, then not to pray for it : reputing those for no good Subjects, who out of Conscience dare refuse it : Hence most men estimate if the greatest iniurie, indignity, discourtesie, and wrong that can be offered to men, to refuse their Healthes : because they presume that there is some vertue in them for to doe them good: Hence many drinke ouer their Kings, their Queenes, their Lords,

* Sic cum se maximè pios putant, tum maximè fiunt impii. Lact. de Iustic. l. 5. c. 16.

a Videtur non amare Imperatorem qui pro sua salute non biberit: qui pro salute eius non bibereit: sic reus in denotio- nis. Ambr. de Elia. & Ieiun. c. 17. Accusationis occasio est adiuratum per regem frequentius non bibisse. Hier. Com. l. 1. in Tit. 1.

b Siccine ex-
primatur
publicum gau-
dium per pub-
licum dedecus?
Haccine solen-
ne dies princi-
pum deceat?
qua alios dies
non decent?
Tertul. Apolog
Aduers. Gent.
cap. 30. 3 1.

d 1 Tim. 2.
1.2.

e Psal. 50. 14.
Psal. 69. 3 1. 32
Psal. 107. 22.
Psal. 147. 1.

Lords, their Ladies, their Maisters, Captaines, Friends, or Mistresses Healthes, some twice or thrice a day: where as they scarce pray priuatly (at least purposely, or heartily) for their health and spirituall happinesse, once a yeere; as if they had more neede of Healthes then Prayers: Hence is it, that on most of our Festiuall and solemne dayes: on the (*b*) *Coronation or birth-dayes of our Kings*: or on the birth-dayes, or marriage-dayes of our friends: vpon our *solemnities, for great deliuerances and mercies to our Kings, our States, or friends*; in steed of praying for them, and of praising God for his great mercies, blessings, and fauours towards them, we are alwayes quaffing and taking off their Healthes: as if Healthes were the best prayers that we could put vp for them; or the best Sacrifices, and prayses that we could offer vp to God in their behalves; when as in trueth, they stinke in the very nostrills of God, and all good men. Since therefore God hath commanded vs, (*d*) *to make Supplications, Prayers, and Intercessions for Kings, for Magistrates, for all that are in authority, and for all men else*, and not to drinke Healthes for them, (which Swine and Oxen may doe as well as men, and that to as good, or better purpose:) since he hath enjoyned vs (*e*) *to offer vp the Sacrifice of praise, of prayer and thanksgiuing to him*, and not of Healthes, for all his mercies and fauours to our selues or others: it cannot but be Sinfull and vtterly Vnlawfull, to out, to lessen, or abate our Prayers & thanksgiuings with our Healthes, & to attribute that efficacy & power to these healthes, which is proper and peculiar to our Prayers, as all our Health-quaffers doe in their Hearts and Iudgements, if not in open speeches: Whence some of them are not ashamed to professe in words; that the drinking of mens Healthes, is as beneficiall to them

them as men prayes for them ; a most Atheistickall and blasphemous speech.

Therefore this drinking of Healthes must needs be Sinfull and utterly Unlawfull.

Fourteenthly.

That which was a common practise, custome, or ceremonie of Gentiles, and Heathens who knew not God, in their ordinary Feastes and meetings, and in the Solemnities or Festiualls of their Deuill-gods, must (f) needs bee Sinfull and vtterly vnlawfull vnto Christians.

But this drinking of Healthes one to another in a certaine method, order, measure, course, and number, was a common practise, custome, and ceremonie of Gentiles, and Pagans who knew not God, in their ordinary Feastes and meetings, and in the Solemnities or Festiualls of their Deuill-gods : yea it was a meere inuention and practise of the Deuill and his followers.

Therefore this drinking of Healthes must needs bee Sinfull and utterly Unlawfull vnto Christians.

The Maior is warranted, not onely by *Fathers and Councells*, but likewise by many expresse (g) *Scriptures*, which doe posituely enioyne vs : *Not to imitate the customes, fashions, ordinances, rudiments, or ceremonies of the world, of the Heathen Gentiles, or Worldly men: not to learn their wayes nor customes; not to be like to them, nor yet to conform nor fashio our selues vnto the, especially in their prophane, heathenish, idolatrous and superstitious rites and ceremonies.*

The Minor, I shall backe and prooue by diuers Authentick Testimonies, evidences, and records both of prophane and Christian Authors. It is recorded by (h) *Plato*, that certaine drunkards came in to *Agatho*, *Aristophanes*, and *Socrates* as they were discoursing, compelling them to drinke: and when these three Philosophers had drunke them all a sleepe; they fell to drinke in (i) course one to another to the right hand, out of a great bowle, in the nature of our

Healthes : *biberunt.*

f See *Tertullian* de Corona Militis, lib. Ambr. Serm. 11. Concil. Laodicense can. 39. Concil. Africani: can. 27. Concil. Constantinop. 6. can. 94. Concil. Bracarense can. 29. Synod. Turonica 2. can. 23. Capitula Gracarum Synodorum. can. 71. 72. 73. *Clemens*: constit. Apost. 1. 2. c. 66. For prooffe of this Proposition. g *Leu.* 18. 30. *Deut.* 12. 29. 30. *Ps.* 106. 35. *Ier.* 10. 2. *Mat.* 6. 7. 8. 31. 32. *Eph.* 2. 1. 2. &c. 4. 17. to 22. *Col.* 2. 20. 21. 22. *Rom.* 12. 2. *1 Thes.* 4. 4. 5. *1 Pet.* 1. 14. 15. 18. & 4. 2. 3. *1 Cor.* 10. 20. 21. 2 *Cor.* 6. 14. 15. 16. *2 Kings* 17. 15. h *Symposium*: about the end. i *Ex magna Phylax ex ordine ad dextram biberunt.*

- k Conuiuium,* Healthes : *Plurtarch* relates, (*k*) that it was the custome and
7. Sapientum, manner of the ancient Gracians to drinke one to another in course
Sec de Sanitat. by a certaine measure : and that *Iupiter* in the feast which he
tuenda. lib. made to the Gods, did poure out wine into a cup, and inioyne
 them to drinke it off one after an other in course : so that it
 seemes, the great Deuill-god *Iupiter* was the first in-
 uenter, and instituter of our Hellish, and Heathenish
 Healthes. *Alexander ab Alexandro,* and *Polydor Virgil*
1 Gen. Dier. 1. record : (*l*) that the Gracians (yea and the Romans too) did
5. c. 21. & 1. 3. salute their Gods, and friends among their cups, and call vpon
c. 3. Polidor. them by name, carousing off the whole cup to them : and
Virgil De In- that when as they drunke to any one, they did alwayes nominate
uentor Rerum. him to whom the cup should be filled and giuen for to pledge
lib. 3. cap. 5. them : and so they did drinke the Health of their Gods first, and
 then the Health of their friendes afterwards : and hauing cal-
 led on their Gods, they did liberally drinke off the whole cup vn-
 to them. Yea, no Embassador could enter within their territories,
 nor yet discharge his Embassage, vntlesse hee had first washed
 his hands and drunke a Health to *Ioue* their Idole god. *Saint*
a De Ebrieta- *Basil the Great,* informes vs : (*n*) that the Heathen Greekes,
te Serm. & in his times had ouerseers, and stewards of their drinking in
Com. in cap. 5. their feastes, to see that euery man should take off his liquor, and
Esaia. Sec Plu- drinke in course and order : and that the Master of the feast
tarch. Symp. 1. 1 havi^g a ferkin of coole wine brought vnto him, did measure
Quest. 1. accor- out to euery guesse an equall quantitie and proportion of
dingly. wine, which they must drinke off in order : that so the cupps
 being equall, there might bee no exceptions taken, and one
 might not circumuent nor defraud another in drinking : of
 which law (saith he) the very Deuill himselfe was the author :
 which order and course is now oft times obserued in our
 Healthes : (*o*) *Athenæus* relates, that among the *Tyrrhe-*
o Dignof. lib. *nians* it was lawfull for any man to prouoke whom euer he
22. c. 5. would to pledge an Health : (*p*) *Philo Iudæus*, produceth the
p De Planta- Heathen Philosophers disputing this question : whether a wise
tione Noe. lib. man might enter into a combate of drinking for some great ad-
 uantage, yea or no ? as to drinke for the Healthes of his Coun-
 trey, the honour of his Parents, the safetie of his children, or
 neceste

neerest friends, or for some other such like private or publike occasion: by which it is euident, that Healthes were commonly vsed among the Gentiles; and Pagans in his times: It is recorded of (q) *Amphyction King of Athens*, who was the first that mixed wine; that he enacted: that men should drinke but a little pure wine after meales, but as much mixt wine as they would: and that they should alwayes inuocate the name of Ioue, or drinke Ioues Health, in their drinking matches, that so they might obtaine Health by it: Whence *Selencus* witnesseth, that the Ancients did not vse to drinke much wine, but in fauour and honour of the Gods: whence they stiled their feasts and meetings, *Thenas*, *Thalias*, and *Me-thas*: because they imagined, that they might be safely drunke in these feasts of theirs, for the honour and sake of their Gods, since the principall end of these their meetings, was to drinke their Healthes: So that Healthes (it seemes) were a part of the Deuils homage, and sacrifice at the first: and hence I suppose it is, that many are turned such incarnate Deuils in these our dayes, that with *Pope Iohn the thirteenth*, they feare not to begin or pledge the Deuills health, which is so rife with many. It is storied of *Alexander the great* (r) That after he had composed the differences betweene the Persians and Macedonians, he made a great Feast vnto them, and to others of other Nations whom hee had conquered, to the number of 9000. men: who did all drinke to his health, and the health of his Army, and to the perpetuall concord of the Persians and Macedonians out of the same Bowle. It is recorded by *Dion Cassius*, (s) That the Romane Senate enacted for the honour of *Augustus*: That the Romanes should make wishes for him, (t) and drinke his health in all their publique and private Feasts. (u) *Clearchus* is cited by *Athenens*, bringing in *Vlpian* drinking of an whole carouge for the Health of his Kindred, as a pledge of his loue vnto them. (x) *Plinie* records, Some Lawes and Ceremonies of the Romanes obserued in their drinking: which doe much resemble our Healthing: to wit, That they must drinke vp all at a draught, and not take breath to doe it: that they must spee

q *Athenens*
Dipnos. l. 2. c. 1.

r *Arianus* l. 6.
de Gestis Alex-
and. See *Lypsi-
us* Ep: Centuri
Misceel: Ep: 51.
s *Rom: Hist: l.*
51. p. 602.

t *Ve in conu-
uiis non modo
publicis, sed
priuatis quoq;
pro eo libere-
tur.*

u *Dipnos. lib.*

10. cap. 7.

x *Nat. Hist. l.*

14. c. 22. Dr.

*Hackwels Apo-
logy* l. 4. c. 6.

But Sect. 2, 3, 4, 5.

y Cornel. Tac. De Mor. Ger. Sect. 7. Boemus De Mor. Gent. l. 3. c. 12. Munster. Cosmogr. l. 3. c. 27. z De Elia & Ieiun. cap. 11. 12. 17. a Com. lib. 1. in Titus 1. b De Tempore Ser. 231. 232. c Nec prius ante epulas : aut munera grata Lyai, Fas cuiquam tetigisse fuit, quam multa peccatus, in mensam Fabio sacrum libavit honorem: Sil: Ital. lib. 7. at the ende. d Apud Septentriones religiosum est, stando pro reuerentia numinum at principum bibere, & quasi in agone per sudorem contendere, quis vno, vel altero, vel multiplicato haustu amphoram euacuet capitolinam. Neque his contenti Ceremoniis similiter & alia vasa manibus utrisq; allata, vino, ceruitia, medone, aut mulso, vel mulso repleta, conuiuantibus ad aequales haustus exhibeant exortanda. Nec excusatio opponi solet, quod in tali certamine provocatus non exeat victor; ut bonus socius & illustris appellari mereatur. Lib. 13. cap. 37. e Rerum Polon. Tom. 2. p. 68. f Sole tamen vinoq; calent, annoq; precantur, Quot sumant cyathos ad numerumq; bibunt. Inuenias illic qui Nestoris eibat annos: Qua fit per calices facta Sybilla suos: Fastorum lib. 3. pag 51. Pro te fortissime vota Publica suscipimus; Bacchi tibi sumimus haustus, Metamorph: l. 7. p. 121. g Hic duo rite mero libans Charchesia Baccho: Æneid: l. 5. p. 191. Cape Mæoni Charchesia Bacchi, Oceano libemus ait: Georg. l. 4. h Sed bene Messallam sua quisque ad pocula dicat: Nomen & absentis singula verba sonent. Vina diem celebrent, non festâ luce madere Est rubor, errantes & male ferre pedes. El' eg. l. 2. El. 1. i Hinc ad vina redit latus & alteris Te mensis adhibet Deum: te multa prece, te prosequitur mero defuso pateris, & laribus tuum. Miscet Numen Car. l. 4. Ode. 5 k Pagnium tarde mihi, cyathos das, cedo bene, bene mihi, bene vobis, bene amica mea. Hoc mea manus tua poculum donat, ut amantem amanti decet: cede, accipe: bene & es qui inuidet mihi, & ei qui hoc gaudet Age circumfer mulsum bibere, da usq; plenis cantharis. Persa Aët. 5. p. 575 577. l Nautia sex cyathis, septem iustina bibatur: Quinque Lydas, Lyda quatuor, Ida tribus: Omnis ab infuso numeratur amica Falerno. Epig. l. 1. See lib. 9. Epig. 7. 4. lib. 11. Epig. 21. m Lypsius

(m) *Lyppius*, (n) *Ioannis Fredericus*, (o) *Athenæus*, and others, to prooue vnto you : That it was common and vsuall among the Gentiles and Pagans , to drinke the Healthes of their Deuill-gods, their Friends, their Kings, their Mistresses, their Whores, their Armies, their Captaines, Companions, and the like : I might likewise expatiate and last out in proouing vnto you, how they did drinke sometimes (p) one cup, sometimes two cups : sometimes three, sometimes five cups, sometimes seuen cups, sometimes more, sometimes as many cups as there were letters in the names of the Gods, or persons whose Healthes they dranke, and the like : and how they did drinke (q) sometimes vnto the right hand, sometimes to the left hand, sometimes in a circle : but then I should exceede the bounds of my intended breuity. Wherefore I will conclude, and shut vp this with the authority of Saint *Augustine*, who expressely enformeth vs. (r) That this filthy, and unhappy custome of drinking Healthes by measure, and method, is but a ceremonie, and relique of Pagans : and therefore we should banish it from our Feasts and meetings, as the poyson of the Deuill : and know, that if we practise it either at our owne, or other mens Tables, that in doing so, wee haue without all question sacrificed to the Deuill himselfe. And with that of (s) *Martin Delrio*, and (t) *Iohn Fredericke*, who plainly certifie vs vpon the testimonie of *Iohn de Vaux* a great Magician : That these Healthes were inuented by the Deuill himselfe : and that Magicians, Witches, and inferiour Devils doe oft times vse them, carouzing the Health of *Belzebub* the Prince and King of Deuills in their Feasts and secret meetings, as others vsually doe their Kings and Princes Healthes. And should wee then (saith *Fredericke*) endenour to make these customes ours, with which the infernall Spirits, Witches, and Magicians vse to flatter and gratifie their *Belzebub*, and by which they seeke the unhappy friendship of their familiar Spirit ? O wickednesse ! you Gods, you Heauenly hostes who defend, and keepe men backe from euill, come neere and put to your helping hands : lest any Christian heart should bee infatuated with so execrable a madnesse. If

m *Antiqn. Le-*
tionum. lib. 3.
n *De Ritu.*
Bib. ad San.
lib. 1. c. 6, 7.
o *Dipnos.* 1. 2.
c. 1. l. 10. c. 7.
p *Ath. Dipnos.*
1. 10. c. 8, 9. *Hor.*
Carm. 1. 3. *Ode.*
19. *Cæl. Rhod.*
Antiq. Lect. 1.
7. c. 26. l. 28.
c. 16 *Tibul. El.*
1. 2. *El. 1. Ouid.*
1. 3. *Fust. Mart.*
Epig. 19. *Ep.* 94
11. *Ep.* 21. *Pu-*
tean. *Diatr.* 1.
p. 40. 10a. *Frid.*
de Rit. Bib. ad
San. 1. 1. c. 7.
q *Plato: Sym-*
pos. *Ath Dip-*
nos. 1. 10. c. 10. l.
11. c. 2. 17. 28.
Plaut. in Mo-
stellaria, luvæ:
Satyr. 6. 10a.
Frid. de Ritu.
Bib. ad San. 1. 1.
c. 12. *Dr. Hack-*
wels Apol. 1. 4.
c. 6. sect. 2. 5.
r *De Tempore*
Sermo. 23. 1.
s *Disquisitione*
Mag. Tō. 3. A-
pend. 1. ad li. 5.
p. 81. *A. Tom.*
1. 9. 2. 1. 2. *Tom.*
3. l. 5. *Sect.* 7.
t *De Ritu. Bib.*
ad San. 1. c. 8.
1. 1. 10a. 10b.

2 *Huius Auctorem legis diabolum habent*
Basil. de Ebriet. & Luxu :

Sermo: Aug. de Temp. Ser:

231. *Scythæ Gracis probro dant bacchandi consuetudinem, negantes esse credibile Deum inuenisse, quo homines ad demeritum adiungantur:* Herodoti Melpomene. lib. 4. pag. 244.

b *Qui Christiani nominis opus non agit Christianus non esse videtur: Nomen enim sine actu atq; officio suo nihil est: Nec est aliud sancti vocabulum sine merito nisi ornamentum in luto.* Salu. de Gub. Dei. l. 4. p. 94.

c. Tertul. de Baptismo lib. 3. Salu. lib. 6. de Gub. Dei. Tertul. de Corona. Mil. And the forme of Baptisme in our Cōmon Prayer Booke.

therefore it be come to passe, that Demills, and deuillish persons haue drawne these Healthes into their rounds, and Feasts: what Christian should not quake and tremble in euery ioynt and member of his body, when as he is forced, or allured to their Healthes, perhaps as farre as drunkennesse it selfe? thus farre Iohn Fredericke.

By all these Testimonies and Records, which cannot be controuled, it is now most clearely euident: That this drinking and quailing of Healthes, had its originall birth from Pagans, Heathens, and infidels, yea from (a) the very Deuill himselfe: that it is but a worldly, carnall, prophane, nay, Heathenish, and Deuillish custome, which fauours of nothing else but Paganisme, and Gentilisme: That it was but the Deuills drinke-offering, or a part of that honour, worship, sacrifice, and odoration, which the Gentiles, Witches, Sorcerers and Infernall Spirits gaue to *Belzebub*, the prince of Deuils, and those other Deuill-gods; to whose honor, name, and memory, they were first inuented and consecrated. And shall we then, who professe our selues to be (b) *Christians in name*, turne Infidels and Pagans in our liues? Shall wee who haue giuen vp our names to God and Christ: we who haue vterly renounced in our Baptisme, all worldly, heathenish, carnall, and hellish Rites and Ceremonies: and vowed solemnely vnto GOD himselfe, in the sight of many Witnesses: (c) *to forsake the Deuill and all his Workes, the Pompes, and Vanities of this wicked world, and all the sinfull lusts of the Flesh*: betake our selues to these rudiments and ceremonies of the world? to these workes of Darknesse, Sinne, and Satan? to these Riotous, Idolatrous, Prophane, and Gracelasse Healthes, and Ordinances of Infidels, and Pagans, who were solely imbondaged vnto Satans discipline, and neuer heard of Christ? shall wee thinke to gratifie and honour God, or Christian Princes, Parents, Nobles, Captaines, Friends, or Magistrates, in the very selfe same kind and manner, as the Gentiles did adore their Deuill-gods, in quaffing off their Healthes?

shall

shall we now thinke to celebrate, the Natiuitie, Circumcision, Resurrection, or Ascension of our blessed Lord and Sauour Iesus Christ: or our Christian Feastiualls and Solemnities (as the custome of too many Heathen-Christians is, * who scandalize Religion, and make it odious vnto Turkes and Infidels by their deboist, their wicked and licentious liues) in the selfe same manner as the Pagans did their (d) Bacchanalia, or their Deuill-feastes, in drinking and carouzing Healthes? as if (e) Light and darknesse: Righteousnesse and Unrighteousnesse: Christ and Belial: the Cup and Table of the Lord, and the Cup and Table of Deuills; the Temple of God, and the Temple of Idoles (which can haue no Communion, no Concord, nor Agreement) were fully reconciled and accorded? O let it be neuer faide of any who dare to beare the face, or to assume the name of Christians to themselues; that they should euer glory, or take a pride (as many doe) or get an habit, or beare a share in drinking Healthes; especially on those blessed times, and happy dayes, which summon and ingage them in a more neere and speciall manner, to expresse their loue, their thankfulness, and best obedience and respect to God, for all his kindnesse, mercy, loue, and goodnesse to them; or when as hee comes vnto them (f) in his best and richest mercies, which call them vnto Temperance, and Sobrietie, and not to Drunkenesse, Riot, or Excesse: but let them worship him with a Reuerend, Pure, and holy Worship: with a Gracious, Temperate, and holy Heart; and with a Thankfull, Moderate, Sober, and Awfull vse of all his Creatures, as him selfe (g) Enioynes them; or else let them vtterly renounce & quite disclaim the name of Christians; & turne

* In nobis Christus patitur opus probrium, in nobis patitur Lex Christiana maledicta. De nobis enim dicunt Pagani: Ecce quales sunt Christiani qui Christum colunt? ubi est Lex Catholica quam credunt? Vbi sunt pietatis ac castitatis precepta, qua discunt? Euangelia legunt, & impudici sunt: Apostolos audiunt, & inebriantur: Christum sequuntur, & rapiunt: vitam improbam agunt, & probam legem habere se dicunt: falsum plane illud est quod aiunt se bona discere: quod iactant se sancta legis precepta retinere:

si enim bona discerent, boni essent, Salu. de Gub. Dei. lib. 4. pag. 137. 138. d Of which see Lius Rom. Hist. l. 39. Aug. de Ciu. Dei. l. 18. c. 13. Cælius Rhod. Antiq. Lect. l. 4. c. 6. Polyd. Virgil. de Inuent. Rerum. l. 3. c. 17. e 1 Cor. 10. 20. 21, 2 Cor. 6. 14. 15, 16. f Præclare dona Dei vel agnoscimus, vel honoramus: qui quantum ab eo beneficii accipimus, tantum ei iniuriæ repensamus. Salu. de Gub. Dei. l. 6. p. 222. g Deut. 8. 10. 1 Cor. 10. 31. Rom. 13. 12. 1 Tim. 4. 3, 4. Tit. 2. 11. 12. 1 Pet. 5. 8. Luk. 21. 34.

* Oportet, de-
cetq; nos, non
modo vocari
Christianos, sed
esse. Ignat. Ep.
6. ad Magnesi-
anos.

h Nō imitandi
nobis illi sunt,
qui sub Christi-
ani nomine,
Gentilem vitā
agunt, & ali-
ud professione,
aliud. conuer-
satione testan-
tur. Inter
Christianum
& Gentilem,
non fides tan-
tum debet, sed
& vita distin-
guere, & di-
uersam religi-
onem. per di-
uersa opera
monstrari.

Hierom. Tom.

1. Epist. 14. c. 2.

i Ioan. Frid,

de Rit. Bib,

ad San l. 1. c. 8.

Martinus Del-

rio. Disquisit.

Magica Tom.

3. Appendix. 1.

ad lib. 5. Tom.

1. Quast. 2. l. 2.

Tom. 3. l. 5.

sect. 7.

k Tertul. Apol.

adu. Gens. c. 39.

Theod. de Euang. veritat. Cognit l. 8.

Gregor. Nys. de vita Beati.

Greg. Oratio. See Leuit. 23.

1 Chron. 29. 21. 22.

2 Chron. 6. 7. 8. 9. 10. & 30. 21. to

the end. Act 2. 46, 47. Clemens. Alex. Padag. lib. 2. c. 4.

professed Pagans, both in name and nature, as they are in practise. O let vs Christians who thinke scorne to be stiled Infidels, Heathens; or Carnall, Worldly, prophane, or gracelesse persons; bee ashamed to allow, or practise that, which really makes vs such, or worse then such: * *Let vs bee such in trueth and practise, as we should be in name*: or else let vs bee contented to bee deemed and reputed such (euen Infidels and Pagans) (h) *as our lines, our Healthes, and actions, describe vs for to bee*. Let vs not therefore henceforth honour, court, nor entertaine, our God, our Sauour; our Kings, our Christian Princes, Nobles, Magistrates, Friends, or Consorts, with Healths, and rounds (as the maner is) as if we were to entertaine, or court the very Deuill himfelfe: (for what other better complement or well-come could the Deuill Belzebub himfelfe desire, if hee were a bidden guesse vnto our Tables; or what fitter fare or entertainment could wee giue him, then to ply him hard with Healthes (i) (*As the Magicians, Witches, and inferiour Deuills vse to doe*) vntill wee had got the staggars :) but let vs imitate the feasts and meetings of holy Christians in former ages: (k) *Who did begin their Feastes with Prayers; continue them with Temperance, and Sobrietie; eating no more then would suffice their hunger; drinking no more then would quench and satisfie their thirst: eating and drinking as in Gods sight; discoursing and talking as in his hearing: concluding their meetings with a Psalm and Prayer; and then departing, not to a Tauerne, a Whorehouse; or a Play-house, as some of vs vse to doe: but to their owne houses with Temperance and Sobriety, hauing their Soules as well replenished with Grace and Discipline, as their bodies with grosse and corporall foode*: If we would now at last, obserue this Ancient, Godly, and Religious practise in the entertainment of our friends: or in our Feasts & meetings, which are commonly made

the.

the * *Theaters of Healthes, of Drunkenesse, Riot, and Gluttonie*, (especially in the time of Christs Natiuitie. Wherein men commonly sell themselves to Drunkenesse, Healthing, Dauncing, Carding, Dicing, Idlenesse, Epicurisme, Wantonnesse, and excesse of Sinne, as if it were a time of loosenesse & prophanenesse, not of Grace and Holinesse; doing more true seruice to the Deuill, during this Holy time, then all the yeere besides:) what Ioy, what Peace, and Comfort: what encrease and strength of Grace would it bring vnto our Soules, and to the Soules of all our friends and guesse? which are so much endangered, and without Repentance damned, by these sinfull *Healthes*, which wee begin vnto them. O therefore let vs now at last abandon these Heathenish, Idolatrous, and Hellish customes as vnbeseeeming Christians; as the Inuentions and Ceremonies of Infidels and Pagans, whose wayes and workes we must not practise. O let it neuer be recorded of vs *Englishmen* (who haue taken vp this Heathenish custome but of punie times) as it is storied of the *Polonians*: (l) *That they vsually, as their manner is, doe carrouze and quasse off great Bowles, to the Health of one another, oft times against their natures, so that their mutuall loue one to another, (which they doe principally expresse in their Feasts and meetings) doeth oft times deprive them of their health, and make them subiect to many diseases, through too much Healthing: That they will oft times force one another to drinke, saying: either pledge me, or fight with me: (which is the cause of many Duels:) and that they account him the best seruant, who can drink his Maisters Health best: Let not the Muscouites description euer suite with vs: of whom it is registred, (m) That they know full well how to allure men to drinke; and that when as they haue no other occasion of drinking, they beginne to drinke their Dukes Health: then the Prince his brothers Health: and next the Healthes of other men of place and dignity: whose Healthes they thinke, that no man either will or dare denie: Let it not be storied of vs, as it is of the Anci-*

* *Eiusmodi conuiuium est ebrietatis theatrum.* Clem. Alex. Pædag. lib. I. c. 4.

l *Guagninus Rer. Polon. T. 6. 2. p. 67. 68. 69. Martin. Chro- merus de Polon lib. I. Salomon Neugebauerus hist. Polon. lib. I.*

m *Sigismund. Baro. de rebus Moscouitis Matthias a Micou. de Sarmatia Europea l. 2. c. 3.*

n Munster
Cosmogr. l. 3. c.
27. Boemus de
Mor. Gent.
l. 3. c. 12. Euphormio. Icon.
Animorum:
c. 5. Ioan.
Frid. de Ritu.
Bib. ad San. l. 1.
c. 5. 6. 7. Franciscus Iranicus
Germania Exeges. Tom. 1. l.
2. cap. 8.
o Ambr. de E-
lia & Ieiun:
lib. cap. 12. 13.
to 19.
p Zenophon. de
Inst. Cyri:
Hist. lib. 8.
q Leri. Hist.
Nauig. in Bra-
sil. cap. 9.
r Purchas Pil-
grimage. l. 9.
cap. 2. 3.
s Tit. 2. 11. 12.
13. 14. 18.
Iohn 15. 19.
Ier. 10. 2.
Rom. 12. 1. 2.
1 Cor. 7. 23.
Eph. 4. 17. Col.
2. 20, 21, 22.
1 Pet. 4. 2. 3.
Reu. 14. 3. 4.

ent and moderne Germanes, (n) That they Carrouze, and Health, and Drinke so long, till they haue laid one another dead drunke vnder the Table, or caused one another to vomit vp their shame, and surfet: (a sinne to common in our swinish age) and a custome among Drunkards in (o) Saint Ambrose his dayes. Let it not be reported of vs, as it is of the Ancient Persians, (p) That they drunke so liberally at their Feasts, that though they were able to carry them selues into their Banqueting roomes, yet they were alwayes carried out of them, because their owne legges could not beare them: (the case of too many now among vs.) Let it be neuer inrolled of vs, as it is of the Brasilians, (q) That whole Villages of them meete together to drinke and quaffe (as they vse to doe at our Countrey Wakes, or Reuells) carrouzing, and drinking off whole Bowles one to another, some times three dayes together, till they are not able to stand, and till they haue drunke vp all the Caouin, or liquor in the place: Let vs not be of the same minde and judgement, as the inhabitants of (r) Cumana, and Guiana are, who account him the greatest, and brauest man, and the most compleate and accomplished Gallant, who is able to carrouze and swill downe most: which is the opinion of many Gull-gallants in our Bacchanalian age: But since we are Christians and Saints in name and reputation: and since (s) the Grace of God which bringeth Salvation hath appeared to vs: teaching vs, that denying vngodlinesse and worldly lusts, we should liue soberly, righteously, and godly in this present world: looking for that Blessed hope and Glorious appearing of the great God, and our Sauour Iesus Christ: who gaue himselfe for vs, that he might Redeeme vs from all iniquity, and from our vaine conuersation receiued by tradition from our Fathers: that he might free and rescue vs from the World, and all worldly, prophane, and heathenish customes, ceremonies, ordinances, rudiments, and traditions of Gentiles, Pagans, and Infidels: and purifie vs vnto himselfe a peculiar people, zealous of good workes: If euer wee would be deemed or reputed Christians: if euer wee would looke Christ Iesus in the face with joy and comfort, or enter

enter into that cælestiall Canaan, where no titular, *but*
** onely true and reall Saints and Christians haue admittance:* * *Reu. 20. 15.*
 if euer wee expect to enter in at heauen gates, or to re- & *21. 27. &*
 ceiuie the reward and crowne of Christians in that day *22. 14. 15.*
 of Christ, when Millions who thought themselues good *Heb 12. 22. 23*
 Christians, shall be sent to hell, with a * *depart from mee* * *Math. 7. 23.*
ye workers of iniquity, I know you not: let vs be no longer *Luk. 13. 27.*
 Pagans, nor Infidels in our practise, in taking vp, in pra-
 ctising, or approouing these Heathenish, Hellish, Idola-
 trous, and Vnchristian Healthes: but let vs vtterly ab-
 jure, and forthwith disclaime them, as a part of the De-
 uils worship, and sacrifice heretofore: as an inuention,
 ordinance, rite, or ceremonie of Devils, Infidels, and the
 deboistest Heathens, (whose wayes and customes (t) no
 Christians are to imitate, vnlesse they will fall from God, to
 grosse Idolatry:) that so we may be deemed and adiud-
 ged Christians, not Pagans at the last.

Fifteenthly, and lastly.

That which the Scriptures, Fathers, and many Mo-
 derne Christians, both Diuines and others: toge-
 ther with two Councils; some Christian Empe-
 rours, and States: and many Pagans, Infidels, and
 prophane Authours, haue vtterly condemned and
 disapprooued; must needes bee Sinfull, and vn-
 lawfull.

*t ipsa est sa-
 nißima sup-
 plantatio, quã-
 do fideles et re-
 ligiosi relictò
 proposito bono
 in imitationē
 transeunt ali-
 orum. Prosper.
 Aquit. Exposit.
 in Psal. 139.*

But the Scriptures, Fathers, and many Moderne Chri-
 tians, both Diuines and others, together with two
 Councils; some Christian Emperours, and States:
 and many Pagans, Infidels, and prophane Authours,
 haue vtterly condemned & disapprooued this drink-
 ing and forcing of Healthes.

Therefore it must needes be Sinfull and vtterly Vnlawfull.

The Major I take for granted: the Minor I shall en-
 deauour to back and proue in euery branch and member.

First I say, that the Scriptures themselues doe vtterly
 condemne and disapprooue this drinking, or forcing of
 Healthes, though not expresly and by name (because it
 was

1 Thes. 5. 23.
 Math 5. 13.
 Job. 31. 1. Jude.
 23.
 x' Leuit. 18. 30.
 Jer. 10. 2. Rom.
 12. 1. 2. Math.
 6. 7. 8. 31. 32.
 Eph. 2. 2. 7. &
 4. 17. 1 Cor. 10
 20. 21. 22.
 Col. 2. 20. 21.
 1 Pet. 1. 14. 15.
 18. & 4. 2. 3. 4.
 1am. 1. 11. 27.
 y Rom. 13. 13.
 14. Eph. 4. 22.
 23. Col. 3. 8.
 Gal. 5. 24.
 1 Pet. 1. 15. &
 2. 11. Tit. 2. 12.
 & 3. 3. 2 Pet. 2.
 18. 21.
 2 Rom. 14. 13.
 15. Phil. 1. 27.
 1 Cor. 10. 32.
 33. 2 Cor. 8.
 21.
 4 Amos 6. 6.
 Esay. 5. 11. 22.
 1 King. 20. 16
 Dan. 5. 3. 4.
 1 Pet. 4. 2. 3.
 4. Gal. 5. 21.
 Rom. 13. 13.
 b Isai. 5. 11. 22
 & 28. 1. Prou.
 23. 29. Iocl.
 1. 5.
 c Hab. 2. 15.
 Hosea 7. 6. 8.

was not precisely nor particularly knowne to the Pen-
 men of the Scriptures) yet in grosse and generall tearins:
 and that so plainly, fully, and punctually, that no man
 can deny it. For first of all, they doe expressly prohibit,
 (u) *all appearance of euill, and all occasions of sinne*: Second-
 ly, they doe positively condemne, (x) *all Worldly, Carnall,*
Heathenish, Vaine, and idle Customes, Ceremonies, Ordi-
nances, Rudiments, or Traditions, and all such things, and
Rites as sauiour of Gentilisme, Paganisme, or Heathenish Ido-
latry and Superstition: Thirdly, they doe absolutely con-
 demne (y) *all Rioting, and Drunkennesse, all fleshly and car-*
nall lusts, and all such things, as doe either sauiour of the olde
Man, or make prouision for the flesh to fulfill the lusts thereof:
 Fourthly, they doe manifestly forbid, (z) *all Scandalous*
and offensive things, which be seeme not the Gospell of Christ;
which may giue offence to the Saints, and Church of God, and
are not honest and laudable in the sight of all men: Fifthly, they
 vtterly disallow and se intence, all manner of carrouzing,
 and (a) *drinking Wine in Bowles; all Renellings, Banquet-*
tings, and excesse of Wine, and Riot, according to the will and
lusts of men, and the practise and custome of the Gentiles:
 Sixtly, they denounce an *Woe*, not onely against all
 (b) *Drunkards, and such as are strong to power in strong*
drinke: but likewise against (c) him that giueth his neigh-
bour drinke, that putteth his bottle to him, and maketh him
drunke also, that he may see his nakednesse: that is, who doth
any way force, or allure his friend or neighbour by any
entreaty, Art, or wile, to drinke more then either hee
would, or should doe: (a place for such to meditate, and
ruminate vpon; who delight to make others drunke,
though they are not drunke themselues.) Now this
 drinking of Healthes, is expressly, and punctually, within
 the verge and compasse of all these inhibitions, precepts,
 and iniunctions. For it is an appearance and spice of euill:
 an occasion of much Drunkennesse, and excesse. It is a
 Worldly, Carnall, Idle, Vaine, Prophane, and Heathenish
 Ceremonie, Ordinance, Rudiment, and Tradition; a
 thing,

thing, that fauours much. (nay wholly) of Paganisme, or Heathenish Idolatry, and Superstition: it is a concomitant, cause, or adjunct of Riot, and Drunkenesse; a fleshly and carnall lust; a part and relique of the old Man, which makes prouision onely for the flesh, to fulfill the lusts thereof. It is a scandalous, and offensive thing, which becomes not the Gospell of Christ: which giues offence to the Saints, and Church of God, and is not honest and laudable in the sight of all men: It is within the compasse of carrouzing, and drinking Wine in Bowles: within the verge, of Reuelling, Banqueting, and excess of Wine, and Riot, according to the will and lusts of men, and the custome and practise of the Gentiles: Yea, those who vse and practise it, are such who giue their neighbours drinke, and put their bottle to their mouthes, that they may make them drunke, and see their nakednesse: they are such as draw on others to drinke more largely then they would, or should doe, for which there is an heauy and bitter *Woe* attending on them: Therefore this drinking of Healthes is in substance, punctually, fully, and particularly (though not expressly, and by name) condemned and disapproved by the Scriptures; So that it must needs be Sinfull and vtterly Vnlawfull, as well as Sacriledge, Astrologie, Symonie, Nonresidencie, Poysoning, Treason, Magique, Arrianisme, Pelagianisme, and the like: which are onely in substance, but not by name condemned in the Word: and this should moue vs all *, *forthwith for to reiect them, without any more dispute.*

Secondly, as the Scriptures, euen so the ancient Fathers of the Church, doe vtterly condemne and disapprooue the drinking and pledging of Healthes. Not to trouble my selfe nor others in recording all those Workes and Treatises, wherein the Fathers haue learnedly and zealously displayed themselues against Drunkenesse and Drunkards; whose (*d*) Workes and Writings in this kinde, I would the learned Drunkards of our

* *De quibus apertissime diuina Scriptura sanxit, non differenda sententia est, sed potius exequenda. Aquiligranense. Concil. sub Lud. Pio: Can. 61. d See Clem. Alex. Pad. l. 2. c. 2. Basil. de Ebrietate, & Luxu. Serm. et Com in cap. 5. Esai. Amb. de Elia & Ierun. cap. 10. to 20. Origen Hom. 6 in Gen & Ho. 7 in Leuit. Chrys. ad Pop. Antioch. Hom. 54. 57. 71. Enar. in Esay. 5. & Hom. 27. in 1 Cor. 11. Aug. de Ebrietat. de Virgin. Serm. et de Tēp. Ser. 231. 232. Bern: de modo bene viuendi. Ser. 25 Ad Gul. Abbat. Apolog Chrysolog. Ser. 26. Hier. Com. l. 2. in Gal. 5. Cō. l. 1 in 1. Tir. 1. Against this sin of Drunkenesse.*

e *Padag. lib. 2*
c. 2. & 4.

f *De Ebrietate*
et Luxu. Serm.
et Com. in cap.
5. *Esaie.*

our ebrious Age would well consider : I will onely mention and produce such Fathers, as come home and punctuall to our present purpose ; such as doe either in realty and substance : or else in expresse and punctuall tearmes, condemne all forcing, beginning, pledging, and drinking of Healthes. *Clemens Alexandrinus*, doth blame and taxe the Drunkards of his age, (e) for drinking and rounding one to another, under the name of beneuolence, or goodfellowship : vnder which name our Drunken roundes and Healthes, (which are the same with those which he condemnes,) are this day palliated. Saint *Basil*, writing against Drunkenesse, which was very rife among the Grecians in his age : Informes vs; (f) That they had Maisters, Stewards, and Ouerseers of drinking in their Feastes and meetings, to see that men should take vp their liquor : and that there was a certaine order and method obserued, in their disorderly course of drinking. Of which law and order the Denill was the Author : (and is not this the course, and practise of our Drunkards now ?) When as a man (saith hee) would thinke that they had well drunken, then they begin to drinke : and they drinke like beastes, giuing equall cups vnto the guesse, as out of an inexhaust fountaine : The drinking thus proceeding, a young man comes foorth with a Flagon of coole wine on his shoulders : hee comming in the Butlers place, and standing in the middest, doeth distribute an equall portion of drunkenesse to all the guesse through crooked pipes : This is a new kinde of measure, where there is no manner of measure, that so by the equallitie of the cups there may be no murmuring, nor exceptions taken, and that one may not circumuent, nor defraud another in drinking : Euery one now takes the cup that is set before him, that so like an Oxe out of a Cisterne, he may strine to drinke at one draught without any respiration, as much as that great Flagon will supply through the Siluer pipe : Consider the greatnesse, the belly and measure of the Flagon how much it holds : this Flagon of Wine thou doest not put into a Wine-caske, but into thy belly which was filled long before : Wherefore the Prophet doeth well crie out, *Woe vnto them*

them that rise up early in the morning, that they may follow strong drinke, that continue untill night; till Wine inflame them: but they regard not the worke of the Lord, neither consider the operation of his hands: and so he proceedes in condemning of these Healthes, which are the same with ours now, or at least but little different from them. Saint Ambrose in expresse termes condemnes this drinking of Healthes: (h) What (saith he) shall I speake of the ob- stations of Drunkards? and what shall I commemorate their Sacraments, or Ceremonies, which they esteeme a kinde of impietie for to violate? Let vs drinke, say they, the Emperours Health: and he that will not pledge it, is made guiltie of indignation or disrespect: for he seemeth not to loue the Emperour, who will not drinke his Health: and is not this the speech, and custome of our times? O the obedience (saith hee) of this Pious deuotion! Let vs drinke say they, for the safetie of our Armies, for the Prouesse of our consorts; for the Health of our Children: They thinke that these their well-wishing Healthes, doe ascend vpon euen to God himselfe. O the folly of men, who deeme Drunkenesse to be a kinde of Sacrifice: who thinke that those Martyres will be appeased by drinking of their Healthes, who haue learned to indure affliction through fasting, &c. * In their Feasts, (saith hee in another Chapter,) thou shalt see their Gold, and Siluer cups to be marshalled, and ranked like an Armie, to prouoke men for to drinke. (Loe here the very method, and patterne of our drunken age:). First, they begin to drinke, and Skirmish with the lesser cups, then with the greater: Next the cups begin to stricke with the Firkins, they being oft times doubled between delays. Afterwards proceeding on to drinke, they begin to stricke who shall drinke most. If any man desire to be excused from drinking, he is hardly taxed for it. When the Feast is ended, they begin to drinke afresh: and when as a man would thinke they had ended, then they begin their drinking; and then the greatest Bowles, like so many warlike instruments, begin to walke; here they begin the Combat: the Butlers, and Seruants begin to grow weary of filling, and yet they are not weary of drinking:

h De Elia &
ieiun: cap. 17.
11, 12, 13, 14.

* See Puterani
Comus.

k Vocat ad cæ-
nam vt ami-
cum: postea e-
jicit vt cada-
uer, anima e-
ius extincta.
Basil. de Ebri-
etate Serm.

l Lib. I. Com-
ment. in Tit. I
Tō. 6. p. 200. A
m Accusatio-
nis occasio est,
admiratum per
Regem frequē-
tius non bibisse
n De Tempore
Serm. 231. 232
De Sobrietate,
¶ Virg. Serm.
¶ de Rectitud
Cathol. Con-
uersationis, lib.

king: Onely these Combates are. without excuse. In Warre,
if any man finde himselfe to weake, hee may lay downe his
Armes, and receiue a pardon: here if any man sets downe the
cup, he is urged to drinke. In wrestling, if any man foyle thee,
thou lovest the victory, but yet thou art free from wrong: in
Feastes, if any man refuse to take the cup into his hand, it is
forthwith powred into his mouth by force. Thus they con-
tinue till all of them are drunken, as well the Conquerers, as
the Conquered. What a sorrowfull, and miserable spectacle is
this to Christians? Neither are they excused, who thus invite
men as Friends, and send them away as Enemies, (k) or cast
them out as carcases: why doe expences, and costes delight
thee without thanks? Thou inviteest men to Mirth, and yet
thou forcest them to death: thou callest them to Dinner, and
then thou wilt carry them out as to the Graue: Thou promi-
sest Meate; but thou inflicttest Torments: thou offerest Wine,
but thou powrest in Poyson, &c. This Father proceedes,
but I wil stop, and referre you to him: since I haue recor-
ded sufficient out of him, not onely truely to discypher,
but likewise posituely to condemne, the Drunkenesse,
Custome, Practise, and Healthing of our age. Saint
Hierome, speaking of the effects of Drunkenesse in his
dayes, hath this passage. (l) Thou maist (saith he) behold
some turning Cups into Darts, and dashing them in the faces
of their companions: others with torne Garments, Assaulting,
and Wounding those they meet: others Crying, others Sleeping:
Hee who drinkest off most, is deemed the valiantest man: and
(m) it is an occasion of a iust accusation, to refuse to pledge the
Kings Health often: which course and practise he vtter-
ly disauowes, as sinfull and abominable. Saint Augustine,
is very large and copious in this Theame. (n) Deare
brethren (saith he) albeit I beleene that you feare Drunken-
esse, as much as Hell it selfe, yet I exhort you neither to
drinke more your selues, neither to compell others to drinke
more then they ought. For many oft times doe drinke by mea-
sure; without measure: they provide great cups, and drinke by
a certaine Law; and Rule: hee that ouercomes deserves the
praise

praise by this sinne of his. Now those who are such, endeavour to excuse themselves, saying, (as our common Drunkards usually doe :) Wee should vs our Friendes discourteously, if wee should not giue them as much as they will drinke, when as we inuite them to our Feastes. But how are they your friends, who would make God your Enemy, who is a friend to both? wherefore it is better to part with such friends, then to part with God: and if they will needes drinke, let them drinke, and perish alone: better it is that one should perish, then many. But O the unhappinesse of man kinde: how many are there, who will force Drunkards to drinke more then they ought, when as they will hardly part with a cup of drinke, to a poore needy Christian who begges it at their doores; notwithstanding, that in this case it bee giuen to Christ himselfe? And that which is farre worse: diuers of the (o) Clergie, who ought to hinder others from drinking thus, doe themselves (p) compell, and allure others to drinke more then they ought. But now I intreate this one thing of you, aboue all the rest, and I adiure you by the dreadfull day of Iudgement, that as oft as you Feast one another, you would utterly banish from your Feastes, that filthy and unhappy custome of drinking Healthes, three by three, in a large measure, without measure, either willingly, or against your wills: as being the poyson of the Diuell, and an unhappie relique, and custome of the Pagans. And whosoeuer shall consent, that this forme of Healthing shall be vsed, either in his owne, or other mens Feastes: let him not doubt, but that he hath Sacrificed to the very Deuill himselfe: by which forme of drinking, his Soule is not onely slaine; but his body likewise is infeeble. But now what a thing is this, that these unhappy Drunkards, when as they drinke till they glut themselves with ouer-much Wine, should deride and scoffe at those, who will drinke no more then will suffice them? saying vnto them, bee ashamed, and blush: why cannot you drinke so much as we? (Which is the ordinary speech, and phrase of Drunkards now :) They tell them that they are no men, because they will not drinke: They stile themselves the men, when as they lye prostrate in the Lakes of Drunkennesse: and

O Quod in La-
icis reprahen-
datur, id multo
magis in Cle-
ricis oportet
pradamnari.

Aquisgranen-
se Concil: sub
Ludi Pio, Cā.
61.

p Nullam ha-
bet spem salu-
tis ager quem
ad intempe-
rantiam me-
dicus hortatur.
Senec. Epist.

129.

☛ Marke this
Obiection, &
the reply vnto
it.

and they say that others who can stand up Honestly, and Soberly, are no men : They lye prostrate, and yet are men : others stand upright, and yet they are no men : The Conquerour of Drunkennesse is dispraised, and he that is Conquered of Drunkennesse, is applauded : The Sober man, who can governe himselfe and others, is derided : and the Drunkard, who can neither know himselfe, nor others : is not derided, yea not bewailed. * But now Drunkards doe alledge this excuse for themselves. That a great Man did compell them to drinke more then they would, and in the Feast of the King I could not doe otherwise. This is nothing else but a meere pretence to excuse our sinnes : and that which we will not, we say we cannot fulfill : our will is the fault, though our inability be pretended : But admit that thou were so put vnto it, that there it should be said vnto thee ; either drinke, or dye : It is better that thy Sober flesh should be slaine, then that thy Soule should dye of Drunkennesse. How euer the obiection is false : for Godly, Sober, and Religious Kings and Potentates, though they may chance to be angry with thee for an houre, or two, because thou refusest to drinke out of a loue to God : yet they will afterwards admire thee, and respect thee so much the more for this thy refusing, by how much the more earnestly they did desire, perswade, and presse thee for to pledge them. And now, what a thing is this, that after the Feast concluded, when as men haue quenched their thirst : when as they cannot, neither ought they to drinke more, that then they should begin to drinke afresh (as if they were but newly come) vnder diuers names, not onely of liuing Men, but likewise of Angels, and other ancient Saints : thinking that they doe them the greatest honour, if they doe euen burie themselves with too much Drunkennesse ; in the commemoration of their names, and healthes : not knowing that none are so iniurious to holy Angels, or holy Men, as those who slay their Soules through too much Drunkennesse, in drinking off their Healthes. Remember therefore, that he who drinks too much to his friend, is made an Enemy to his Soule : that he doth debilitate his body, and murther his Soule. And thus he proceedes against Drunkennesse, and Health-drinking,

as you may more largely reade in the Workes themselves. You see now by these severall Testimonies, and Records : that the Ancient *Fathers*, not onely in their Practise, but likewise in their Iudgements, haue vtterly condemned this Heathenish Art , and Ceremonie of drinking Heaithes. Let those then who are, (or at leastwise should be) *Fathers* in the Church, (as I feare there are some in ours, as well as in (q) *St. Austines* dayes, who are too much addicted to this sinne, and crime, euen against the * *Canons and Constitutions of our Church*; which inhibit *Ministers* to giue themselves to drinking and ryot, or to resort to *Tauernes and Alehouses*) be ashamed to vse, to Practise, or approoue of Healthes , especially at their proper Tables , or at any publique meetings (as the custome of too many is;) since so many Ancient *Fathers* haue condemned them. It is a shame, nay a (r) *Sacrilege*. for a *Father*, a *Bishop*, or *Pastor* of the Church (whose life should be a *Light*, a *Paterne*, and (s) *Example* vnto others) to be a Childish, nay, a Swinish Drunkard, or Health-quaffer : especially since God himselfe hath so punctually and frequently (t) eniyned, all *Bishops*, *Pastors*, *Deacons*, *Fathers*, and *Elders of the Church* : to bee *Grave*, and *Sober* ; not giuen to much *Wine* : that so they may haue a good report of those that are without ; lest they fall into *Reproach*, and the *Snare of the Devil* : And therefore, though *Courtiers*, *Souldiers*, *Ruffians*, *Rorers*, and others, doe practise and approoue of Healthes : yet let *Bishops*, *Ministers*, *Schollers*, *Maiestrates* , and all such persons, who are the *Pastors* of mens Soules , or *Paternes* of their Liues, be sure to renounce them, as a Pro-

q Multi sunt etiam maioris ordinis Clerici, qui cum aliis sobrietatis bonum deberent iugiter predicare, non solum hoc non faciunt, sed etiam ipsi cogunt bibere aliquos, plus quam expedit, & se aliosq; inebriare non erubescunt nec metuent.

Aug: de Temp. Sermon. 231, 232.

See Synod Treuerensis de Clericorum Temulentia, cap.

* Canon 75.

Queene Eliz:

Injunctions:

in iunct. 7.

r Ebrietas in

alio crimine est,

in Sacerdote

sacrilegium:

quia alter animam suam ne-

cat vino, Sacerdos spiritum sanctitatis extinguit Chrysologus Sermo 26. a Grex. qui Pastoris vocem moresque sequitur, per exempla melius quam per verba graditur. Greg. Magn. Pastoralium pars 2. cap 3. t i Tim. 4. 2, 3, 7, 8, & 5, 22. Tit. 137. Leuit. 10, 9. Numb. 6, 2, 3 Prou. 31, 4, 5. See Hier. Com. l. i. in Tit. i. Theodoret. Præmissæ: Thophel: & Haymo in i Tim. 3. Clemens Rom. Constit. c. 50. Concil. Aquisgr. sub Ludou: Pio cap. 94. Concil: Turonicum l. 1. 1. 2. Synod: Treuerensii. Anno 1541. Sur: Tom. 4. p 828 Gratian. Distinctio. 35. & 44 Ioan Frid de Ritu. Bib. ad San. lib. 2 c. i. Bohellus Decret: Eccles. Gal: 1. 6. Tit 19g. Against Clergie mens excessive drinking.

*A Ioan. Frid-
ricus de Ritu
Dih. ad San. l. 1.
c. 9. Where
this insuing
History of Lu-
ther is like-
wise recorded.*

phane, Luxurious, Idolatrous, and Hellish Complement, and Ceremonie; for feare they degenerate from these fore-quoted *Fathers*, whose *Sonnes*, and followers they professe they be; & plunge themselves into such Eternall flames, as all the Ocean cannot quench, though they should Health it downe. But especially, let all Protestant Bishops, Pastors, Fathers, and Diuines, disclaime, abiure, and vtterly renounce these Heathenish and Pernicious Healthes, both in their Iudgements, and their Practise, as Sinfull, and Abominable: that so they may stop, and put to silence, the slanderous mouthes of brazen-faced, and false-tongued Papists; who haue published it vpon Record. (*u*) *That the Arch-heritick Luther, was the Author and founder of those new kindes of Healthes, which are now so rise among his followers: of whom they Register this Vtopian and forged Storie. That Luther, on a certaine time made a great Feast at his House, to which hee inuited the chiefe Professours of the Uniuersitie, and among the rest one Islebius, for whose sake this Feast was principally provided. Dinner being ended, and all of them being somewhat merry: Luther after the Germane custome, commanded a great Glasse, diuided with three kindes of circles to be brought vnto him: and out of it he drunke an Health in order to all his guesse: When all of them had drunke, the Health came at last to Islebius: Luther then in the presence and view of all the rest, takes this Glasse being filled up, into his hand, and shewing it to Islebius: saith, Islebius I drinke this Glasse full of Wine vnto thee, which contains the tenne Commandements to the first circle: the Apostles Creed to the second, the Lords Prayer to the third, and the Catechisme to the bottome: When he had thus spoken, he drinke off the whole Glasse at a draught: which being replenished with wine, he deli- uers it to Islebius, that he might pledge him all at a breath: who takes the Glasse, and drunke it off onely to the first circle, which did containe the Decalogue, it being impossible, for him to drinke any deeper, and then sets downe the Glasse on the Table, which hee could not behold againe without herroure: then*

said

said Luther, I knew full well before, that Islebius could drinke the Decalogue, but not the Creed, the Lords Prayer, and the Catechisme: Which speech of his was receiued, and approoued of all as an Oracle. From this forged Storie, the Papists take occasion, not onely to slander and vilifie * Luther and his followers, but likewise to upbraid the very Doctrine and Religion of the Protestants; as being Ratified, Established, and Confirmed by this Prophane, if not Blasphemous Health of Luther, and by the Healthes of Ecmondamus, and Aurasius. Wherefore, let all Protestants abiure, and renounce these Healthes for euer; not onely because these seuerall Fathers, (whose steps wee ought to follow, as well in Life and Manners, as in Faith and Doctrine) haue with one consent condemned them: but likewise that they may wipe off this false, and scandalous reproach, which the Papists haue raised vpon Luther, and his followers, as the inuenters, and establisers of Healthes: when as in trueth themselues are most of all addicted, and deuoted to them, and may be truly stiled the Authors or the Fathers of them, what euer they pretend. Witnesse Pope Iohn the thirteenth, that monster of Men, as Platina stiles him: (x) Who did drinke an Health, to the very Denill himselfe; whose Vicar questionlesse he was. Witnesse the (y) Popish Councill of Lateran vnder Innocent the 3. Can. 15. and the Councill of Colen, Anno, 1536. Part. 2. Cap. 24. & Part. 5. Cap. 6. Which restraine not onely the Popish Laitie, but likewise their Parish Priests, and Clergie, from drinking of Healthes, which did then abound (say they) in diuers parts; and that before Luthers dayes: though they would falsly stitch them on his sleeue, by this their false, and sleeuelesse story: Yea, witnesse Iohn Fredericke himselfe, the Register of this forged Fable: Who testifies, (z) That not onely Lay Papists, but euen their vnhol'y holy Friers, Monkes, and Clergie men, (such temperate and abstemious Creatures are they) doe oft times drinke and quaffe off Healthes vnto the Honour, and Remembrance of their God-defied Saints, and Angels: which practise

* Ioan. Frid. 3
de Ritu Bib.
ad San. l. 1. c. 9.
& 7. p. 52.

x Luitprandus
iii. l. 6. c. 6. 7.
Baronius An:
963. Numb. 17.
23. Mr. Iohn
Whites way
to the true
Church. Di-
gres. 57. Sect.
9.
y Surius Con-
cil. Tom. 3. pag.
742 & Tom.
4. 761, 771.
z De modo
Bib. ad San. l. 1
c. 7.

* *De Tempore*
Serm: 231.

2 *De Polonia*
Tom 2. p. 15.

2 *Rerum Po-*
lon. Tom. 2. p.
67, 68.

b *De Rebus*
Muscovitis.

c *Cosmogr. lib.*
3. c. 27.

d *Gen: Dierū*
l. 5. c. 3. & 21.

c *Boemus De*
Mor. Gent. l. 3

c. 22. *Lipsius*
Epist. Miscel.

Cent. Ep. 51.

f *Comment in*

Ester. 1. 8.

g *Sermo 2. in*
Ester 1. 8.

h *De Inuentor*
Rerum, l. 3. c. 5

i *Epist. Decad.*
6. Epist. 6. &

Quo Vadis,
Seft. 21.

* *Discourse*
of Melancho-

ly. Part 1. Seft.
2. Subseft. 2.

Edit. 3.

k *Epigr. l. 2.*
Epig. 46.

l *The life, con-*
fession, and

heartly repen-
tance of Fran-

cis Cartwright
in Pandect

he doth seeme for to approoue: contrary (I am sure) to Saint Augustines verdict. Who informes vs; * That it is the greatest indignity, or iniurie that can be offered to holy Saints, or Angels, to drinke their Healthes: Yea contrary to the Practise, and Iudgement of the Fathers: (in which they so much vaunt, and triumph) who haue condemned, sentenced, and reiected Healthes, as their fore-quoted Workes and Writings testifie: which should cause all Christians to renounce them.

Thirdly, as the Scriptures and Fathers, euen so many Moderne Diuines, and Christian Authors of all sorts, haue vtterly condemned, and disapprooued this drinking, and pledging of Healthes. Not to make mention of (2) Chromerus, (a) Guagninus, (b) Baro, (c) Munster, (d) Alexander ab Alexandro, and (e) other Historians who taxe the Sarmatians, Polonians, Germanes, Gracians, and others for their Health-drinking: nor yet to remember to you (f) Brentius, (g) Merlin, (h) Polidor Virgil, (i) Bishop Hall, * Mr. Burton, or (k) Owen, who haue glanced at them, and condemned them in the by: as euill, hurtfull, and unlawfull things, and Ceremonies, that draw on Drunkenesse and Excesse; and oft times prooue the sicknesse both of Soule and Body too: Nor yet to trouble you with the (l) Confession of one Maister Francis Cartwright, who being troubled in his Conscience, and lying on his sickebed, cryed out; It wounds mee to the heart, to thinke on my Excesse, my drinking of Healthes, &c. which will bee the case, & cry of euery Health-drinker, when as the pangues of Sinne, and Death shall seise vpon his Soule at last. I shall onely referre you to (m) Wesenbecius, a Ciuilian: Who censures Healthes, as being contrary to distribute Iustice: to (n) Lessius, a Iesuite; who handles this very question: Whether it bee lawfull to begin an Health? and whether it bee lawfull to pledge it? concluding that it is not: Since neither reason, nor necessity of nature, nor good health, nor the vigour of the minde, nor the alacrity of the senses, but onely another

luris Ciuilis, lib: 1. Tit. 1. Numb. 12. at the ende. n De Iustitia & Iure lib.

mans belly, nay, the whole capacity of his belly, bowells, and
reines, are made the rule of drinking, &c. To one (n) Iohn n De Ritus
Bib. ad San.
Lib. duo. Fredericke a Papist, Professor of Historie in Colin : who
hath written two learned Bookes against Health-drinking : to
Olaus Magnus, Hist. l. 13. c. 37. 39. 40. to Vincentius Obso-
pau de Arte Bibendi. lib. 2. 3. to Erycius Puteanus in his
Comus : to Maister Iohn Downhame in his Disswasion from
Drunkennesse : to Maister Robert Harris his Drunkards
Cup, pag. 20, 28, 29. to Maister Samuel Ward his Woe to the
Drunkard : and to the Reuerend, and Learned Diuine,
Maister Robert Bolton, in his Generall Directions for our com-
fortable Walking with God : pag. 200. to 206. Who haue
fully and largely, condemned, and censured the drinking and
pledging of Healthes, as an abominable, Odious, Sinfull, Hea-
thenish, Vnchristian, and Unlawfull practise, which dishonours
God, and man, and produceth sundry sinnes and mischiefs ; as
these workes of theirs doe at large declare : And shall
wee Christians and Protestants still practise and applaud
them, when as so many Moderne Christian writers, both
Protestants, and Papists, haue passed a Verdict, Doome,
and Sentence of Condemnation on them ? O let vs neuer
dare to doe it, for feare, the fore-quoted Scriptures, Fa-
thers, and the now recited Authors, should rise vp in
Iudgement against vs to condemne vs for it, at the last.

But if these Authorities will not sway vs, nor cause vs
to abandon and renounce these Healthes, then heare in
the fourth place, what Councils, what Christian States,
and Emperours haue concluded & decreed against them.
In the Popish (o) Councell of Lateran vnder Innocent the
third, in the yeere 1215. Can. 15. there was this Consti-
tution made. Let all Clergie men diligently abstaine from
Surfetting and Drunkennesse ; for which let them moderate
Wine from themselves, and themselves from Wine : neither let
any one bee urged to drinke, since Drunkennesse doeth banish
wit, and prouoke lust. For which purpose we decree, that, that
abuse shall bee vtterly abolished, whereby in diners quarters,
Drinkers doe vse after their manner, to binde one another to

o Sursum Com-
cil: Tom. 3.
742.

p illum abusum
decernimus pe-
nitus tollendū
quò in quibus-
dam partibus
ad potus aqua-
les suo modo se
obligant pota-
tores.

q Surius. Conc.
Tom. 4. p. 761.
771. See Gra-
tian: Distinct.
44. Bochartus
Decretalium
Eccl. Gallica-
na l. 6. Tit. 19
cap 11.

r Execratur
computationes
illas ad aqua-
les haustus ob-
ligatorias.

s Tolossanus:
l. 11. de Repub:
c. 9. Ioan. Frid.
de Ritu Bib. ad
San. l. 1. c. 10. p.
91. et 12. p. 109
Rhenanus Re-
rum German:
l. 2. g. 91.

t Melchior
Haymingsfield:
Statuta Caroli
& Imperialia:
An: Dō: 1548
Reformat. Fo-
lissa Imperia-
lis. c. 3. p 143.
u De Ritu:
Bib. ad San. l.
1. p. 116. 117.
118

drinke (p) Healthes, or equall Cups, and he is most applauded by them, who makes most drunke, and quaffes off most carouzes, If any shall offend henceforth in this, let him be suspended from his Benefice, and Office, vnlesse hee giue some other competent satisfaction. Loe here you haue an expresse Councell against Healthes, especially in Clergie men, together with a penalty on such as drinke or pledge them. So againe in the (q) Prouinciall Councell of Colin, in the yeere 1536. part. 2. c. 24. & part. 5. c. 6. All Parish Priests, or Ministers are chiefly prohibited, not onely Surfetting, Ryt, Drunkennes, and Luxurious Feasts, but likewise the (r) Drinking of Healthes, which they are commanded to banish from their Houses by a generall Councell. Thus haue you two feuerall Councells, together with the mention of another generall Councell, against the beginning and pledging of Healthes. Let vs now see what Christian States, and Emperours haue decreed against them. It is (s) Recorded of Charles the great, Maximilian the Emperour, and (t) Charles the fift, that they inacted Lawes against Health-drinking: to wit; That no Souldier, nor any other person should allure, or compell any one to drinke, or pledge an Health: and that all Healthes should bee abolished and antiquated, because they were the causes of great and filthy vices: And withall they commanded all the Electors, Princes, Dukes, and Ecclesiasticall, and Temporall Lords, to banish them out of their Courts: and all Courtiers, Citizens, and all other their Subiects whatsoener, not to vse, nor force any Healthes: enioyning all Ministers to Preach against them: Right Christian Lawes, and Injunctions, worthy to be imitated, and seconded by all Christian Princes, especially in this ebrious and drunken age. To these I may adde those notable rules against Health-drinking, composed long since by a German Senate, and now lately reuiued in some parts of Germanie: which Lawes or Orders (u) Iohn Fredericke hath transcribed out of a Marble piece, in which they were ingrauen, in forme as followeth: Let no Prince, nor Lord whatsoener, suffer his Health to be drunke in great cups:

he

he that prouokes another to drinke an Health, let him feare the wrath of the Prince of great Name. If one prouoke thee impiouſly to drinke an Health, doe thou piously auoide it: hee that drinke his Princes, or Patrons Health, let him not loſe his owne. If thou drinke an Health, wee doe not ſo well approoue of it: if thou doeſt it, bee thou ſtill a man. Let Reason be thy Gnomon, and Vertue thy Queene to gouerne thee. Remember that Chriſtians muſt fight againſt the Turke with the Sword, not with the Cup: there it is an Honour, here a Diſgrace to ouercome. Let not one friend draw, nor force another to drinke: if he doeth ſo, withſtand him: and if he will not be contented, then throw the Wine vpon the ground: and if he will not leaue thee ſo, then take him for an Enemie: If thou wouldeſt rather diſpleaſe the Lord then man: and rather damne thy Soule, then ſaue it, let it be capitall to thee. Not to trouble you with our owne (a) Statutes againſt Tipling, and Drunkenneſſe, (in which the Drinking, and Pledging of Healthes in Innes, and Tauernes, may bee well included,) I ſhall conclude on theſe recited authorities; that Councells, and Chriſtian States, and Emperours haue vtterly condemned, and reiecteſt Healthes, as abominable, hurtfull, and pernicious euills. And ſhall not wee then, who profeſſe our ſelues the very prime, and chiefe of Chriſtians, and as Zealous men as any againſt all kinde of ſinne and wickedneſſe, eſpecially Drunkenneſſe, Riot, and Exceſſe: diſclaime, and quite renounce them? ſhall we not paſſe a ſentence of condemnation on them, and exile them from our Houſes, Tables, and our Kingdomes too, (where they haue bin practiſed, and foſtred but of latter times,) as theſe haue done? O let vs bee ſure to doe it, leſt Pa-piſts, and Germans, ſhould excell vs in Temperance, and Sobrietie, to our iuſt reproach: and to the ſcandall of that Holy, Pure, Orthodoxe, Ancient, and ſincere Religion which we now profeſſe.

a 1 Iacobi c. 9.
4 Iacobi c. 5.
7 Iacobi c. 10.
21 Iacobi c. 7.
1 Caroli c. 40.

Fiftly, as the Scriptures, Fathers, and theſe Moderne Chriſtian Writers, Emperours, States, and Councells: euen ſo Pagans, and Infidels haue vtterly condemned, and

5.

b *Iosephus Antiqu: Iudaeorū.*
l. 11. c. 6.
Ester 1. 3. to 9.

y *Athen: Dip-
nos. l. 10. c. 11.*

z *Diogen: La-
ertius. lib. 8.
Empedocles.*

* *Legibus tol-
litur omnis
circumpotatio:
De Legibus, l.
2. a little be-
fore the end.
a Prout cuiq-
libido est, Sic-
cat inaequales
calices conuina
solutus Legibus
infans, seu
quis capit acri-
a fortis Pocu-
la: seu modici
virescit latius.
Ser. l. 2. Satyr 6
b *Athen. Dip-
nos. l. 10. c. 9.
Lypsius de An-
tiqu. Lett. l. 3.
c Nat. Hist.
lib. 14. cap. 22.**

disapprooved this beginning, forcing, and drinking of Healthes. (b) *Ahasuerus*, that great Persian Monarch, when as he made his great and royall Feast to all his Nobles, Princes, and People, of purpose for to manifest, and shew the riches of his glorious Kingdome, and the honour of his excellent Maiestie, was so farre from approoving either of forcing, or drinking Healthes, after the Persian manner: as he enacted a Law. That none should be compelled to drinke: appointing all the Officers of his Pallace, that they should doe according to euery mans pleasure. A patterne worthy to be imitated of all Christian Princes in their greatest Feastes, and Solemnities. (y) The Lacedemonians, did utterly condemne this drinking of Healthes one to another, because it would weaken their bodies, and prouoke them to scurrilitie: wherefore they did drinke but moderately in their Feastes, not inuiting any one to drinke, but when he would himselfe. It is (z) storied of *Empedocles*, that being inuited by one of the Princes to a Feast, the Seruant that inuited him, conspiring with the Ouerseer of the Feast, commanded him to drinke, or else he would powre the drinke vpon his head. *Empedocles* held his peace for the present: but the next day calling them in question for it, he put them both to death for example sake: so much did hee abhorre this forcing of Healthes. *Tullie*, the Prince and chiefe of Orators, recordes: * that all Healthes, or Rounds, were abrogated and taken cleane away by the Roman Lawes: So that it seemes the whole Roman Nation, did with one consent reiect, and damne them, euen in the very midst of all their Paganisme. *Horace*, though an Heathen Poet; (and such were commonly good-fellowes, as wee phrase them,) (a) doeth utterly disapprooue this drinking of Healthes as a mad kinde of law: informing vs: that euery man ought to drinke what he please. (b) It is an euill thing (saith *Sophocles*) to drinke by force; (as men for the most part doe in pledging of Healthes,) it is all one as to force a man to be thirstie: (c) *Plinie* condemnes them much, who draw on others to drinke: and utterly dislikes those Lawes of drinking which the Romans obserued, to drinke vp all at a draught, to

st it

spit out none, and to leane no snuffe behinde them: Which rules are for the most part punctually obserued in our Healthes. (d) *It is a ridiculous thing* (saith *Athenaus*,) *d* *Dipnos*.l.10. cap.4. for a man to pray for his Wife, or Childrens Health, and Honour; and then to drinke Healthes, till he fall to Beating, and Cuffing of his Seruants that attend him: for this is enough to cause God to forsake, not onely his owne House, but the whole Citie too: A strange speech of an Heathen man, which I would we Christians would consider, especially, in these times of feare and danger: for feare we driue away God, (who hath beene long departing from vs by degrees,) from our Houses, and our Countrey too, by carrouzing Healthes: (i) *Plutarch doeth vtterly dislike, the making of Maisters of Drinking in Feastes, because they were too importunate, and immoderate, in pressing men to Drinke; and withall hee vtterly condemnes, the pressing and Drinking of Healthes, aduising men to refuse them.* *Philo* a Learned, and famous Iew, recording the excessiue Drunkennesse of his time: (k) *How they had certaine matches, and Combates of Drinking in their Feastes, beginning to drinke one to another in lesser Cups, then in greater; and at last carrousing whole bowles at a draught: brings in the Heathen Phylosophers disputing this question. Whether it were lawfull for a wise man to enter into a combate, or match of drinking? Where hee produceth some of them, affirming that hee might, so as hee did it not voluntarily of his owne accord, but for some great aduantage: as for the Health of his Countrey; the Honour of his Parents: the Safetie of his Children, or neereest Friendes: or for some such like Prinate, or Publike occasion: (which must needes bee intended of drinking Healthes:) But then he bringeth foorth others, and his owne opinion against the former: affirming that this drinking of Healthes, is such a Poyson, as if it begets not Death, it certainly produceth Madnesse for the present, (which is the death of the Minde, and Soule,) a farre worse and greater death, then the death of the Body: Which reason is backed in his whole Booke de Temulentia: where hee and they conclude:*

i *Symposiacū*.l.
1. *Quast.* 1.1,7.
Quast. 10 et de
San. tuca lib.

k *De Plantz.*
Noe lib: & de
Temulentia lib.
See Gellius
Noct. Attic l.
15, c. 2. *Plaro*
de Legibus, l. 1.
2. *Macrobi. Sa-*
turn. l. 2. c. 8.

l Ex hoc ipso
utiq; deterio-
res barbaris su-
mus, si melio-
res non sumus,
qui meliores
esse debemus:
Criminosior e-
nim culpa est,
ubi honestior
status: si hono-
rosior est per-
sona peccantis,
peccata quoque
maior inuidia:
Itaque nos qui
Christiani Ca-
tholici esse di-
cimus, si simile
aliquid barba-
rorum impuri-
tatibus faci-
mus, grauius
erramus. Atro-
cius enim sub
sancti nominis
professione pec-
camus. Vbi sub
limior est pra-
rogatiua, ma-
ior est culpa:
Facilius inebri-
atur sobrietas

clude: That a wise man will not drinke an Health, nor yet enter into a combate of drinking: So that by these authori- ties, it is sufficiently manifested: That euen Pagans, and Infidels themselves, haue vtterly condemned, and disap- proued this Drinking, Pledging, and forcing of Healthes. And shall we Christians then, be so shamelessly, vnmea- surably, and desperately wicked, as to approoue, maine- taine, and practise that, which the very Infidels, and Pa- gans haue condemned? what shall we bee (l) worse then Infidels, and Heathens, in this very point of drinking Healthes in these times, and dayes of light and Grace, (c) which summon and ingage vs to Temperance, and Sobriety, and to a moderate, and holy vse of all Gods creatures? Alas, how can we looke Christ Iesus, yea, Pagans in the face? how can wee lay any claime, or title vnto Heauen? yea, how can we so much as challenge the (d) very name, or stile of Christians, or say with any comfort, or assurance to our Soules, that we are Christs? how can wee expect, or hope to enter in at Heauen gates: or how shall (e) we be able to appeare, or stand in Iudgement, before the barre of Christs tribunall, at the last, if Infidels, and Pagans thus excell vs, in Temperance, and Sobriety; or if we grow worse then they? Doeth not the Lord Christ Iesus, (f) who shall bee our Iudge ere long, assure vs with his owne vner- ring lips: (g) That except our Righteousnesse exceed the Righteousnesse of the Scribes, and Pharisees, we shall in no case enter into the Kingdome of Heauen? and can it then euer sinke, or enter into any Christians thoughts, or Consci- ence; that Ebrious, Riotous, and Health-quailing Chri-

tem, fronte praeuens. Non tam reprehensibilis ebrietas Alamanni, quam e- brietas Christiani. Salu. de Gub. Dei l. 4. p. 125, 126, 130. c Tit. 2. 11, 12, 13, 14. Rom. 13, 13, 14. 1 Pet. 4. 2, 3, 4. d Qui profitentur se Christi esse; non modo ex iis qua dicunt, sed ex iis qua faciunt cognoscuntur: Ex fructu enim arbor dignoscitur. Ignat. Ep. 14. ad Ephesios. Non nobis sufficit quod nomen Christianum praefamus, si opera Christiana non facimus. Ambr. Sermon 33. & 58. e Psal. 1. 5. 1. Pet. 4. 18 f Acts 17. 31. 2. Cor. 5, 10. 2 Thess. 1. 7, 8, 9. g Matth. 5, 20. Qui igitur & ampliora sunt praeuia, & e- minentior sancti spiritus gratia, consequenter etiam requiruntur maiora certamina. Chrysost. Hom. 16. in Mat.

tians,

stians, shall euer finde the least admittance into the Court of Heauen, when as their Righteousnesse comes so short of that of Scribes, and Pharisees, *(h) who were exceeding temperate, and holy in their outward carriage*: that it doeth not so much as equall the Righteousnesse of Idolatrous, and Gracelesse Pagans, who vtterly condemned, and reiected Healthes, and sundry other sinnes, and vanities, which wee Christians now allow, and practise? Doubtlesse if there bee any trueth, or certainerie in the Word; or God of trueth; or in that Christian Religion which wee all professe, it is an improbable, yea, an *(i) impossible thing*; that Christians, whose wayes, whose liues, whose workes and practises, are as bad, or worse then Pagans, should be saued: If it were not so, our God, our Christ, our Religion should bee shamed, and we might all turne Pagans: yea, our God should bee vniust in sauing vs, when as hee condemnes such Infidels, and Pagans, who are lesse vitious; and more temperate, and holy in their liues, then we. O therefore, *(k) as you would be deemed, and reputed Christians*; as you would be acquitted; saued, and glorified in the day of Christ: as you would enter in at Heauen gates hereafter; or would not be reputed, or prooued worse then Infidels, and Pagans now: I adiure, I charge; yea, I beseech, intreate, and woe you all from my very Heart, and Soule, and that in the name, and bowels of our Lord Iesus Christ, as you will answere the deniall in the day of Iudgement, in the view and face of all the world: that you would now, *(l) euen now I say whiles it is called to day, (m) whiles the acceptable time of Grace, and Mercie lasteth*: condemne, abominate, abiure, and vtterly renounce all Healthes, and Drunkennesse,

virtutis intima ad decorem sumunt visionis externa, & qui ante supernum iudicem, nudi conscientia infidelitate consistunt, ante humanos oculos professione sancta verborum pallantur. Nonnulli autem fidem medullitus tenent, sed viuere fideliter nullatenus curant. Insequuntur enim moribus, quod credulitate venerantur. Quibus diuino iudicio saepe contingit: vt per hoc quod nequiter viuunt, & illud perdant quod salubriter credunt. Greg: Moral: l. 25. c. 15. l. Pla. 95. 7. 8. Heb. 3. 7. 8. & 4. 7. m 2 Cor. 6, 2. Isay 55. 6.

h Math. 9. 14.

Luke 18. 12.

i Qui vult

regnare cum

Christo, non

possit gaudere

cum saculo: &

qui vult inue-

nire iustitiam,

debet declina-

re luxuriam.

Alia enim est

ratio vita æ-

terna, alia

desperatio las-

civie tempora-

lis. Ambros.

Sermo 11.

k Quidam id-

circo Christia-

nitatis vocati-

one signantur,

quia Christi

nemine subli-

miter exalta-

to, penè omnes

iam videri fi-

deles afficiunt,

& pro eo quod

hoc vocari ali-

os cernunt, ipsi

non videri fi-

deles erubesc-

unt, sed esse

negligunt quod

dici gloriantur.

Rem enim

which

* Gen. 1, 26, 27
 & 5, 1. & 9, 6.
 1 Cor. 11, 7.
 Ephes. 4, 14.
 Col. 3, 10.
 o Acts 11, 26.
Christiani a
Christo nomen
acceperunt. &
opera praeium
est ut sicut
sunt heredes
nominis, ita
sint imitato-
res sanctitatis:
 Bernardi Sen-
 tentiae: Col:
 996. 1.
 p Rom: 1. 7.
 1 Cor. 1, 2. &
 14, 33.
 q Gal. 3. 24. &
 4, 4, 5, 6, 7.
 Rom. 8, 14, 17,
 19, 21. Phil. 2,
 15. 1 Ioh. 3, 1,
 2. Hebr. 1. 14.
 r Ps. 107, 2.
 Isay 35, 9. &
 51, 11. & 62, 12
 Reuel. 5, 9.
 Cant. 4, 8, 9, 11
 & 5, 1. s 1 Cor. 3, 16 & 6, 19 Ephes. 2, 21. t Math. 5, 14. Ephes. 5, 8. Phil. 2, 15.
 Iohn 17, 16. u 1 Cor. 6, 2, 3. x Hebr. 12, 22 & 1, 14. Psal. 34, 7. Psalm. 91, 11, 12.
 y Ephes. 2, 19. Hebr. 12, 22. z 1 Thes. 4, 4. 2 Tim. 2, 21. a Rom. 8, 29 b Ephes.
 1, 14, 14. 1 Pet 1, 3, 4. c O ingrati gratiae Dei, o inimici gratiae, & solo vocabulo
Christiani! Aug: contr: Iulianum: l. 4. c. 3. d 2 Chron 33, 9. *ideo plus sub religionis*
titulo Deum ludimus, quia positi in religione peccamus. Salu. de Gub. Dei. lib. 2. p. 93.
 * *Ebrei apud Turcas incarcerantur.* Philip. Lonicerus Turc. Hist. l. 2. c. 8.

which so many Heathen Pagans haue sentenced, and reiected to your hands. And if all this will not perswade you; let the consideration of your present condition, and the care, and credit of Religion enforce, and winne you to this worthy action: Remember I beseech you, what you are, and what you goe for: you are not onely men, or reasonable creatures, (n) *bearing the image of God ingrauen on your Soules*; but you are, (at least wise should, and would bee so accounted,) (o) *Christians*: you (p) *are the Saints*, (q) *the Sonnes, and Heires of God*: (r) *the Redeemed, the Brethren, Spouse, and best-beloued of Iesus Christ*: (s) *the Vessels, and Temples of the holy Ghost*: (t) *the Lights, the Glory*, (u) *and Iudges of the World*; (x) *the Companions*, nay, *the charge and care of Angels*: (y) *the Citizens of the new Ierusalem*; (z) *the Vessels of holinesse*; (a) *the first borne of Heauen*; (b) *the inheriters of Glory and Euerlasting Life*: O therefore for the Glory and Honour of your God; the praise and credit of your vndefiled Religion; and the honour of that Christian profession wherein now you stand; be not, O be not so (c) *ungratefull to your God*, so iniurious to Christianitie or such desperate enemies to your owne poore soules, as to prooue worse then Pagans, in practising and approouing Healthes, which they condemned! (Alas, what will become of you; how will you answer it; how can you appeare or stand in Iudgement, or shew your faces among Christians, or Pagans, if you should doe so?) O let it bee neuer recorded of vs, to our immortall shame, and endlesse condemnation, as it is of the *Israelites*: (d) *That they did worse then the Heathen, that were round about them*: Let it neuer be published among * *Turkes*, and Infidels, who *abhorre all Healthes*,

and

and Drunkenesse: (if for no other cause or reason; yet at least wise, for the very honour and credit of our Christian Religion, which else will be disparaged :) that Idolatrie, Moraltie, and common Nature, should doe more in Pagans, then Grace it selfe, can doe in Christians, (e) who owe farre more to God, and Christ, then Pagans doe. But since these Infidels, and fore-quoted Pagans haue vtterly condemned, this Drinking, Pledging, and forcing of Healthes, euen from the very light, and principles of Nature, and Heathenish Superstition: let vs Christians, who haue the brightest beames of Grace, and Sunshine of the Gospel for to guide vs; bee quite abashed, yea, afraid to practise or approoue them: else these very Heathen Pagans, shall one day rise vp in Iudgement against vs, and vtterly condemne vs to our eternall shame: for fostering, vling, iustifying, and approouing, those Heathenish, Hellish, Idolatrous, Prophane, and Sinfull Healthes, which they haue sentenced and reiected.

Hauiug thus (as I suppose) sufficiently euinced the vnlawfulnesse of Drinking, or Pledging Healthes, by these fore-cited arguments, and Authorities: I will now apply my selfe, to answere all those ordinary obiections, excuses, or pretences, which men make, either in defence or iustification, or in excuse, or extenuation of Drinking, or Pledging Healthes. Indeede, a meere Naturall, or Heathen man, might iustly wonder, but a Christian, much more then they: that there should bee any (especially, such as professe themselues Christians, Schollers, or Diuines,) of such commasculated, impudent, and brazen fore-heads, as to defend, or iustifie this Heathenish, Prophane, and Ebrious practise of Drinking Healthes: since so many Fathers, Councells, Christians, and Pagans, together with the course and Law of Nature, (which secretly abhorre it) haue so often cryed it downe. But if wee consider: that (f) Drunkenesse it selfe, together with (g) euery other sinne, out of mens naturall pronenesse and lone to Euill, haue found some Pa-

e Plus debet
Christi discipu-
lus prestare,
quam mundi
Philosophus.
Hierom. Tom.
1. Epist 26 c. 4.
Professio reli-
gionis non au-
fert debitum,
sed augt: quia
adsumptio re-
ligiosi nomenis
spiritus est de-
uotionis: ac per
hoc tanto plus
quispiam debet
opere, quanto
plus promisse-
rit professioe:
Salu ad Eccle-
siam Cathol.
l. 2. p. 82.

f Nulla in
parte mundi
cessat ebrietas.
Plin. Nat. Hist.
l. 14. c. 22.

g Nullum vi-
tium est sine
patrocinio.
Vltia nostra
quia amamus,
defendimus:
& malum
excusare ea,
quam excute-
re, Seneca Ep.
trons 316.

trons to protect, and Proctors for to iustifie it, in euery part and corner of the World: We neede not wonder, if Healthes, (which are the Vshers, Wayes, and Inlets to Drunkenesse, and most sinnes else,) finde Champions, Proctors, and Abbettors, to vindicate, and make good their right; at least to extenuate, and abridge their guilt, by these insuing Pleas, Pretences, or Excuses, which I am now to answer.

Obiections
for the Iustifi-
cation of
healthes an-
swered.

1. *Obiect.* Some there are which are growne to such a stupendious height of Impudency, and Blasphemous audacitie, that they feare not to produce, or rather to traduce, that place of *Psal.* 116. 13. (*I will take the Cup of Saluation, or the Cup of Health, (as some Translators render it,) and call vpon the Name of the Lord.*) As an expresse and punctuall Text, to iustifie, and warrant their Drinking, and Pledging of Healthes.

1. *Answ.* But I wonder much, from whence these Learned Sophisters did borrow this new, and strange Diuinitie. Sure I am, there is neuer a *Father*, (and I thinke, no other Moderne Commentator,) that euer made such an Exposition of this Text. (*h*) Saint *Basil*, and St. *Chrysostome*, would haue this *Cup of Saluation*, to bee nothing else, but the *Sacrifice of Praise, and Thankesgiuing*: *Hierome*, *Augustine*, *Theodore*, and *Prosper Aquitanicus*, in their *Commentaries*, and *Enarrations* on this *Psalm*, doe take this *Cup of Saluation*, for *Death*, or (*i*) *Martyrdome*: or for the *Blood of Iesus Christ*, coupling it with the 15. verse, *Precious in the sight of the Lord, is the death of his Saints*: and expounding it by that of *Matth.* 20. 22, 23. chap. 26. 39. 42. *Ioh.* 18. 12. *Are ye able to Drinke of the Cup that I shall Drinke of? ye shall indeed Drinke of my Cup: The Cup which the Father hath giuen me shall I not Drinke? Father if it be possible, let this Cup passe from me: with which Exposition, (k) Saint Ambrose, and (l) Saint Bernard, doe concur.* Others take this *Cup of Saluation*, for the (*m*) *Cup in the Sacrament of the Lords Supper*, which is all one with the former: but I neuer heard of any Diuine,
or

h Scholia: in
Psal. 115. &
Hom. in *Psal.*
115.

i So doth *Sal-*
uian: l 2. *De*
Gub. Dei. p. 120
k *Lib.* 5. in *E-*
uang. *Luca.* c.
6 vers 22. 23.
De Fide, l 5. c. 5
g *Serm.* 18.
l *De gratia*
g *Lib.* *Arbit.*
Tract about
the ende.
m *Chrysostome*
Hom. in *Psal.*
115.

or Commentator hitherto, that did euer take this *Cup of Salvation*, for a Prophane, or Heathenish Health. If this then bee the Genuine, and proper Exposition of this Scripture, which these Fathers haue giuen; let vs see what argument or conclusion, may bee drawne from it, to prooue the lawfulness of Drinking Healthes: Surely all the argument will bee but this. A man may offer vp the Sacrifice of Praise, and Thankesgiuing to the Lord: a man may take the Death, and Passion of Iesus Christ, and so call vpon the Name of the Lord: a man may suffer Martyrdome for Christ, as Christ hath done for him: *he may take the Cup of Salvation*, euen the Blood of Christ, and call vpon the Name of the Lord: therefore hee may Drinke an Health: a very (n) Incongruous, and Ridiculous, if not Atheisticall, and Blasphemous argument. Indeede if Infidels and Pagans, who did * *usually Carrouse the Healthes of their Diuell-gods in their Festiualls, and Solemnities, as a part of that honour, seruice, worship, and deuotion which they owed to them*; should produce this Scripture, to iustifie these their Healthes; it might yeeld them some colour for them, if their Gods were true: But for Christians to peruert and abuse this Sacred Text, of *taking the Cup of Salvation, and calling vpon the Name of the Lord*, to the inuocation, or commemoration of any inans (but especially of a Vitious, or Wicked persons) name in quaffing of his Health: I see not how they can be well excused from Blasphemie, and grosse Idolatrie.

2. *Obiect.* Others there are of a more moderate temper, who object in defence of Healthes. That they serue to honour Kings, Princes, Nobles, Friends, and such whose Healthes and names they beare: therefore they are, and may be lawfull.

2. *Answer.* To this I answere first: that we are to honour none but in that way, and course which God himselfe hath limmited and prescribed: but God himselfe did neuer teach vs (no nor any of his Saints, or Children) to honour men by Drinking of their Healthes: therefore

we

n Hoc euenis
ignorantibus
veritatem, Ut
quiduis potius
excogitent,
quam id senti-
ent quod ratio
deposcit. Laet.
De Ira Dei.
cap. 10.

* See Argu-
ment 14.

Genes. 42.
15, 16.

o Plutarch:
Alexa. 2. de
Adulat. & A.
micitia. Lib.
Quint. Turtius
Lib. 8. Sect. 5.

we are not for to honour them in this kinde, or nature. If this reason which is obie ted could passe as currant; the Egyptians and Ioseph, might iustine (in their swearing by the life of Pharaoh: because they did it for his honour: Yea, the Parasites, and flatterers of Alexand'r the Great, might by this meanes iustine their (o) adoration of him for a God: because it made for his greater ignity, in their esteeme. Wherefore if we will honour Kings, and others, we must not doe it in quailing off their Healthes, but in that way which God himselfe prescribes vnto vs; euen in giuing them that outward reuerence, obedience, seruice, respect, & just applause, which their places, worth, and graces doe deserue.

2.

* Hoc quidem
est Vinum per-
dere, non bibere
Obsop. de Arte
Bibendi. lib. 2.
* Rom. 3. 8.

Secondly, I answer: that God neuer appointed Drinking, for any other end, but to nourish mens bodies, or to exhilarate and refresh their spirits, by a moderate, and sober vse of all the Liquors which they drinke: to the end, that they might become more cheerefull, quicke, and for wards in his seruice. If therefore the Healthes we drinke tend to no other end, but to honour Princes, Kings, and those whose names they beare, as this obiection doth pretend: they doe but * Peruert the vse and end of drinking; and so by consequence, abuse Gods creatures, which is a capitall sinne. As therefore, * we must not doe Euill in any kinde, that so good may come of it: so we must not abuse our drinking, nor Gods good creatures in our Healthes: that so some vaine, and triuiall honour, may redound to others by it.

3

a See Mr Har-
ris his Drun-
kards Cup p. 20
28. 29. Mr Bol-
tons Directiōs.
for our com-
fortable wal-
king with
God. p. 201.
accordingly.

Thirdly, I answer: that the drinking, or pledging of mens Healthes, is so farre from being an honour, benefit, or aduantage to them, as vaine and ebrions persons doe surmise; that it is the (a) greatest indignity, dishonour, hurt, or praejudice, that can befall them; becaute it makes them the Patrons; occasions, and pretences, of other mens Drunkenesse and excesse: and so oft times inuolues them not onely in the guilt, but likewise in the Temporall, and Eternall punishment of their Sinnes. To
expostulate,

expostulate, and argue this a little farther. Can it so much as euer enter into any Christians thought, that the Drinking, or pledging of any mans Health, should be a grace, or honour to him? Can it bee any honour to a Christian Prince, or Potentate, or any other person whatsoeuer, to be honoured with Gods dishonour? To bee honoured with excessiue roundes, and drunken Healthes, wherein Gods creatures are abused, his Commandements violated, his Name disgraced, his Image defaced, and the Soules of men (his best and chiefest Creatures) euen oft times drowned, infatuated, and without his infinite Grace, and Mercy, (b) for euer Damned, through excesse? Is it for the praise and honour of any Christians, (especially of such as represent the person, and place of God on earth) to be honoured with the very * *Sacrifice and Drinke-offering of the Deuill himselfe*, the *Author, and Owner of these Hellish Healthes*? to see whole troupes of men (c) *lye groweling on the ground, and reeling up and downe in euery corner, to vomit up their shame, or falling dead Drunke vnder their Tables, like so many beastly Swine, not able for to speake, nor helpe themselues: whiles they striue to gratifie and honour them, in carrouzing off their Healthes, by (d) rule and measure, euen beyond all rule and measure, to Gods dishonour, and their owne Eternall ruine? Can this bee any credit, grace, or honour, to be honoured with the Drunkenesse, Excesse, yea Sinne, and shame, of others? to be honoured, and delighted with Gods great dishonour, and with the (e) Damnation, and ruine of our dearest Friends, and Kinded? of our Children, Seruants, Associates, Inferiours, Subjects, Equalls, or Superiours, who honour and respect*

b See Ioannes
Frid. de Ritu
Bib. ad San. l. 2.
c. 2, 3, 4.

* See Argument 14.

c *Vino madidæ
ac somnolenti
nesciunt men-
te quid lingua
proferat V-
nusquisq; ster-
tit & potat:
dormit & de-
micat: & si
quando resur-
recturum fue-
rit, vni pralli-
atores stare
vix possunt,
gressu vacillâ-
tes*
Rident seruuli
dominorum op-
probrium, ma-
nibus suis por-
tant militem

bellatorem, imponunt equo. Itaque huc atque illuc tanquam nauigia sine gubernatore fluctuant, et tanquã vulnere icti in terrã defluunt, &c. Ambr. de Elia & Ieiun. c. 13.
See Basil. re Ebriat. & Luxu. Ser. & Putcani Comus. d *Hac non sobrietatis est species, sed bibendi disciplina.* Ambr. lb. c *Fieri non potest, quin tu dum super sanitate aliorum temulentior bibis, super vitæ saluteq; tua pericliteris: & dum adulatoriâ salutem veneratoris, mortem intercipias:* Ioan: Frid: de Ritu Bib. ad San. l. 1. c. 3.

f See Chry-
sost. Hom. 13.
in 1. Cor. ac-
cordingly.

*Malus est, vel
quem malus
laudat, vel
quem bonus
vituperat.*

Plutarch. De
Vitioso pu-
dore Lib.

*Antisthenes
cum a malis
laudaretur,
Misere, in-
quit, metuo
ne forte quip-
piani mali fe-
cerim.* Diog:

Laert. lib. 6.
Antisthenes.

*g Quid no-
bis prodest si
illi nos lau-
dent, quibus
placere pec-
catum est?*

*qui non alios
quam sebs si-
miles laudant?*

*Quidus obest si vituperent hi, quorum non plus vituperatio prodest, quam obest lauda-
tio? Hierom ad Oceanum. Epist. Tom. 9. p. 253.*

vs most: whose soules and bodies are oft times ruined, and alwayes hazarded, by these Ebrious, Heathenish, and superfluous Healthes? Doubtlesse, if there bee any dishonour in the World that can befall men, without all question this is it, to be thus honoured with Gods dishonour, and the losse and ruine of other mens Soules, which Healthes, oft times destroy. But admit, that this were no dishonour vnto men (from the very thoughts of which, God keepe all Christians:). Yet questionlesse, there (f) cannot be a greater Blemish, nor Eclipse, vnto the Honour, Dignity, Worth, and Credit, of any Christian Prince, or Potentate: of any Christian Majestrate, Nobleman, Generall, Captaine, Prelate, Maister, Superiour, or the like, who should be patternes of temperance & sobriety vnto others: then for euery Infamous, Swinish, Riotous, Prophane, and dissolute Rorer, Ruffian, Gull-gallant, or Pot-companion; euery base and rascall Tapster, Pedler, Tinker, Cobler, Hostler, Seruing-man, Mechanick, Clowne, or Foote-boy, to thrust their Names, their Healthes, and Dignities, into their Pots, and Cans, and to tosse them off in euery cup; as ordinary, prophane, and sordid things. What Christians, or Wisemen are there in the World, who stand vpon his honour, but would thinke themselues much dishonoured, yea defamed, to be thus applauded of (g) such impudent, beastly, Swinish, Base, and Drunken Sots as these? to haue their Dignities, Healthes, and Names thus banded, and tossed vp and downe in euery Cup, and Can, at euery Ale-bench; at euery Riotous meeting, or Conuenticle of good-fellowship? What man of place, or credit, would not much disdaine, to bee made the very Complement, Ceremony, By-word, Cup-seruice, Song, or Pot-discourse of euery Infamous, and beastly Drunkard: the Ornament, Crowne, or Garland, of euery Herculean Cup,

and

and (h) *large carrouze*? What Christians would not scorne this, as the very foulest blemish, that might, or could befall them, to haue their Healthes, their Names, their place, and persons made, a cominon prologue, or prelude; an ordinary Baud, or Pander; a vsuall inlet, way, or passage to Drunkennesse and Excesse? a common shooe-horne, baite, or engine to force, or draw men on to drinke beyond all measure? a dayly patronage, plea, or Sanctuary, to iustifie, and beare out: or else, a frequent yet in iust Apologie, or Excuse, to extenuate, salue, or mitigate, the Intemperance, Drunkennesse, Excesse, and sinne, of Infamous, wicked, base, and Swinish men: who thinke they may lawfully and safely drinke till their Braines, their Wits, their Tongues, their Eyes, their Feete, their Sences, and all their members faile them, so long as they doe but pledge their Kings, their Queenes, their Lords, their Ladies, their Maisters, their Mistresses, their Friends; their Majestrates, their Captaines, or Commanders Healthes: as if their very persons, names, and place, were a sufficient dispensation, protection, plea, or patronage, to iustifie and beare out (at least to mitigate and excuse) their Drunkennesse, and Excesse, both against God and man? Can this be any honour, or credit vnto any, to be thus dishonoured of euery infamous, and beastly Drunkard? of euery Pot-companion, (i) *Tun, or Hogs-head*? to be the dayly phrase, the theame, or rhetoricke of euery ebrious; and luxurious Sot? the vsuall ceremonie, crowne, or motto of euery bowle or cup? the subject, foote, or prologue of euery drunken round? or the occasion, cause, and patronage of Drunkennesse, and Excesse? This is the sole, and onely credit that men gaine vnto themselves, or receiue from others in hauing their Healthes carrouzed: and should not this Ale-house, frothie, ebrious, base pot-honour bee; nay, is it not, their greatest infamie, disgrace, and shame? vndoubtedly it is, if Christians or sober men may bee but Iudges. As the honour is exceeding small, yea, none at all; but

h Quasi aperto gurgite vinum iam non bibitur, sed infunditur: poculum non libatur, sed exinanitur. Ambros. De Elia & Ieiun. l. c. 8. Mihi non poculi sed profluvii esse genus videtur, quod in ora hominum, tanquam per fistulas ac canales vina funduntur. lb. c. 17.

i Hos homines an vires verius existima-uerim? Ambros. de Elia & Ieiun. c. 17.

k *Quid te delectant damna sine gratia?*

Ambr. de Elia & Ieiun. c. 14.

l *Si hoc commune omnibus non faciebant actus, commune omnibus faciebant assensus.*

Salu. de Gub.

Dei l. 7. p. 263.

m 2 Ioh. 10. 11

n 1 Sam. 15. 9

11, 19, 21, 20 24

o Hab. 2. 15.

16.

p *lubet agi qui non prohibet admitti.*

Salu. de Gub. Dei

lib. 7. p. 266.

Facientis culpam proculdubio habet, qui quod potest

corrigere, negligit emendare. Quia latius

pandit delinquentibus a-

ditum qui iungit cum prauitate

consensum.

Gratian: Distinctio. 86.

Qui cum possit malum non impedit, mali est

actor potius quam qui id facit.

Thucid. Hist. lib. 1. p. 5.

Qui semen prauis, is enata

segetis malorum est auctor.

Demosthenes Oratio de Corona.

Qui non vetat peccare

the dishonour very great, that comes to such, whose Healthes are frequent in the cups of others; so likewise is the profit and aduantage meane, and the losse and danger great, that redoundes vnto them by these Healthes. Not to mention the (*k*) *thankes*, and prodigall expense of men oft times, in prouiding Wine and Liquor for others, of purpose to carrouze their Healthes: which though it be but a Temporall disaduantage, in respect of charge: yet it will light heavy on their Soules at last, in regard of that prodigalitie, and excesse which did attend it, how euer they flight and disrespect it now. I will onely touch vpon that great and fearefull danger, which lights vpon the Soules of all such men, whose Healthes are frequent, either in their owne, or other mens cups. There is no man whose Health is drunke by others with his consent, his priuitie, command, or approbation, (which is the case of many:) but is (*l*) *undoubtedly made a sharer and partaker of all the Excesse, the Sinne, and Drunkennesse*; that is occasioned in others, and of all the dishonour that redoundes to God, by meanes of drinking, or pledging of his Health: all the euill that is wrought in others by it, will be laid vpon his Soule, and score at last: For if (*m*) *he who bids but an Herciue God speed, be made a partaker of his euill deedes*: or if (*n*) *Saul, by permitting the people to saue Agag, and the best things, was deeply engaged in that crime of theirs*: or if (*o*) *he that puteth his Bottle to his neighbours mouth, or giueth him drinke to make him Drunke, be made a partaker and sharer, both of the guilt, and punishment of this his sinne*: then certainly, (*p*) *must he needes become a sharer and partaker both of the guilt, and punishment of all the Drunkennesse, and Excesse, that is occasioned in others, by drinking, or pledging of his Health: who either wilfully makes, or willingly admits his Name, his Per-*

son, qui non vetat peccare omni possit, iubet. Seneca Troas Act. 2.

son, or his Health, to be an occasion, cause, or patronage of Drunkenesse, and Excesse in others, who drinke, or pledge his Health. Alas, how many are there, who dayly, weekely, monethly, or yeerely at the least, doe drinke themselves Drunke, in Carrouzing downe the Healthes of Kings and great ones, (q) *Proclaiming*, and sounding out this sinne of theirs in a more peremtorie, and audacious manner, then *euer Sodome did*; euen with Shoutings, Trumpets, Drumes, or (r) *Cornets, as if they were beasts, or madmen*; that so all the World might take notice of it, and that it might *crie more loude*, and strongly in the eares of God, for wrath and vengeance? O the audacious, horrible, and fearefull Drunkenesse, which would cause any Christian heart to bleed and tremble; that is continually caused by these Healthes, in euery place and corner; (especially, in the Solemne, and Sacred time of Christs Natiuitie, (s) *when as Luxury, Healthes, and Riot, are reputed Pietie, and good Religion with the most of men*: whereas Christ Iesus came from Heauen of purpose to reclaime, and call vs from them (t) *to Temperance, and Sobrietic*;) What great one is there, who is able to stand vnder the weight and burthen of that Excesse, that Sinne, and Drunkenesse, which is pr. cured, and contracted on him by the carrouzing of his Health, from time to time, but chiefly in the Christmas season, when hee should most inrich, and store his Soule with Grace, and Holinesse: Doubtlesse, if hee consent vnto these Healthes, or giue any tacite conniuance, or tolleration to them; he is inuolued in all the sinne, that is occasioned, or wrought in any by them: and so his case is miserable, and his danger great: Wherefore let Kings, and Queenes, and great ones; and all such persons, whose Healthes are now so dense and rife among vs: consider, what a base and infamous thing it is, what a

q Esay. 3.9.
Gen. 18.21.
Ier. 6.15.
r See *Puteani Comus*. pa. 599.
600. *Hac instrumenta a sobrio conuiuiis sunt amandanda, qua magis bestiis quam hominibus conueniunt, et iis hominibus quibus a ratione sunt alieniores.* Clē.
Alex. Pædag.
Lib. 2 c. 4.
s *Malorum licentia, pietas erit: occasio luxuria, religio deputabitur.*
Grande videlicet officium focos & choros in publicū educere, vicatim epulari, ciuitatem a. erua habitu oboliscere, vino lutum cogere, ceteruatiu cursum ad inurias, ad impudencias, ad libidinis illecebras: honesta res est solennitate publica

exigente inducere domus tua habitum alicuius noui lupanaris. Sic sine exprimitur publicum gaudium, per publicum dedecus? Tertul. Apolog. aduersus Gent. cap. 30. 31.
g Titus 2.11.12.

* *Tibi imputa
quicquid pateris
ab eo, qui sine te potest
facere nihil:*

Bern. de Con-
sid. l. 4. c. 4.

*Cuius peccata
quisq; sequitur,
neceſſe eſt ut eius pœ-
nam conſequatur: Neque e-
nim impar erit
ſupralieſo, cuius
errori quiſq;
pareſt ac vi-
tia.* Iſidor. Hiſt.
De Sum: Bono
l. 3. c. 51.

*a Menſa ſua
gloriam putat
ſi ex ea omnes
vulnerati, ac
ſauſi tanquã
de arena exe-
unt.* Ambr. de
Elia & Ieiun.
cap. 13.

*b Vocatis ut
amicos, et e-
mittitis ut ini-
micos: Rogas*

ad iucunditatem, cogis ad mortem; inuitas ad prandium, efferre vis ad ſepulchrum:
Ambr. l. b. c. 14. *Hoc in omni ſympoſio agitur ut mentem pellant quicunq; ſedent; ne
pedes inueniant cum eundem eſt. Tolli & baiulari debet: aut titubantem niſi gradum
a menſa ſimul referat, parum laute aut amice videri acceptus. Puteani Comus.*

disparagement, and blemish to their Honour: to haue their Names, their Healthes, and Persons, made the very Deuills Sacrifice, and Drinke-offering; the phrase, the language, complement, and ſalute of euery Swiniſh Drunkard: the chiefe ingredient of euery Canne or Cup: the ſubieſt and diſcourſe of euery Drunken meeting: the occaſion and meanes of Drunkenneſſe, and Exceſſe: the patronage and protection of all intemperance, and deboiſtneſſe: the ruine, and Damnation of many a Chriſtian Soule: And withall, let them ſeriously ponder in their hearts, what great diſhonour theſe Healthes of theirs bring to God: in abuſing his creatures, defacing his Image, violating his Lawes: and what infinite, and apparant danger they pull downe on their owne poore Soules, if they giue any voluntary approbation, countenance, or conniuaunce to them, in * *interreſſing them, both in the guilt, and puniſhment of all the finnes*, that they occaſion in all ſuch perſons who haue a hand, or ſhare in drinking them. And let this cauſe them in the Name, and feare of God, euen as they tender their owne honour, and reputation either with God, or Man; or the Saluation, and welfare of their Soules, which their Healthes indanger: to abandon all theſe Healthes for euer from their lips, and cups: to exile them from their Butteries, Sellars, Houſes, Courtes, and Tables; which are oft times made the very Nurseries, Sanctuaries, Shops, and Sinkes, of Healthes, of Drunkenneſſe, Vomit, and Exceſſe; but principally in the Chriſtmas ſeaſon; wherein ſome men thinke it a diſparagement to their Beare, their Wine, and Hoſpitalitie, that their Gueſſe ſhould returne Tem- and Sober from their Houſes: accounting it (a) *their glory to ſend them away wounded, and Dead-drunke from their Tables*, like ſo many (b) *Swine, or Carcaſes of men*, that

are ready for the Graue: (a Barbarous, Gracelesse, and Vnchristian practife, (as if they tooke delight in grieuing and dishonouring God, and in Damning their owne, and others Soules; and carefully to abolish, and suppress them in euery part, and corner of the World, to the vtmost of their power; for feare they inuolue them in the finnes of others, and so prooue the ruine of their Soules at last. And let this likewise informe, and teach all such, who thinke they honour, gratifie, grace, or profit Kings, and others, by drinking, or taking of their Healthes, imagening, that it is a breach of Aleageance, Homage, Seruice, Ductie, and Respect vnto them, for any to refuse, or neglect their Healthes: to reforme their iudgements, and practife for the future, renouncing all their Healthes: because they cannot more dishonour, nor defame them in their Names and Credits, *nor (c) more preiudice, hurt, or wrong them in their Soules*, then by carrouzing Healthes vnto them; in as much as they make their names, their dignities, and persons, a very *Bacchus*, or Deuill-good; an occasion, stallion, ground, or patronage of all Licentiousnesse, Drunkennesse, and Deboistnesse, prostituting them as so many Baudes, or Pandars, to their owne Swinish, and excessiue lusts: and vsing them as so many Rans, and warlike Engines, to force, assaile, and batter downe the Consciences, and Temperance, of Sober, and Religious men, (who are oft times drawne to Excesse, by the Imperious, and Commanding Healthes of great ones, against their wills, and Consciences; to the scandall of Religion, the incouragement of Drunkards, and Gods great dishonour; whereas no other pollicy, or wile could mooue, or force them to Excesse:) and so wrap them in the guilt, and punishment, both of their owne, and others finnes, whiles they intend their honour, good, and welfare. Alas, how can any officious Health-foker; (d) *Who hath learned by his ceremonious quaffing, to make of himselfe a beast, whiles he makes a god of others:*) so much as euer thinke, that God

c Nullus tam grauem iniuriam sanctis hominibus agnoscitur irrogare, quam qui in eorum nominibus bibendo, per ebrietatem animas suas probantur occidere Aug. de Temp. 232.

d BB. Halles Quo vadis: Sect. 21.

e 1 Sam. 2, 30.

f Gen. 18. 20.
21. & 19. 13.
Hosea 4. 2, 3.
11, &c.

g See Hab. 2,
15, 16. Job 20,
23. Deut. 28,
20, 21, 22,
59, 60, 61.

h See Iosh. 7.
5, 20 26. Ionah.
1, 3. 20 15. 2
Sam. 24. 10.
20 18. And
many other
examples of
this nature,
where the sins
of one man
hath drawne
Gods iudgements
vpon
others.

should Blessé, and Honour those whose Healthes hee drinkes? yea, how can hee but conclude, that God will certainly disgrace, and curse them for his sake, since he dishonours God, and wrongs his Soule, for their sakes? God hath promised (*e*) *to honour none, but those who honour him*; and to blessé and prosper none, but such as loue, obey, and feare him, and turne from all their sinnes: and can God then honour, blessé, and prosper those for Drunkards sakes, the very eccho, of whose drunken and excessive Healthes, doe dayly (*f*) *crie* for Wrath, and Vengeance on them in the eares of God? Alas, what euer deoboist, and gracelesse men may thinke; yet certainly, if we will weigh things with the ballance of the Sanctuary: there is not a man whose Health is frequently drunke among vs, with the intemperance, and excesse of other, as most Healthes are; but may (*g*) *justly* feare, that God will *raine downe showers of Sicknesse, Crosses, Iudgements, and Diseases on him*, to his Temporall, and Eternall ruine, for these very Healthes of his, which doe so much dishonour and prouoke the Lord, and hurt the Soules of many others: yea, there is neuer a one that drinkes his Kings, his Queenes, his Lords, his Maisters, his Friendes, his Captaines Health, or the Health of any other to his owne distemper, and excesse: but hath cause to feare, that God will (*h*) *curse and Plague them for this sinne of his, which was occasioned, and committed for their sakes*. Wherefore, let vs no longer deceiue our selues, with this false and vaine surmise: that our Healthes bring honour, or some good to others: you see by all these premises that it is nothing so: this then should cause all sorts of men, (especially, those of best and greatest note, whose examples draw on others to Healthes, and Drunkenesse, to abandon, and cast off Healthes for euer, with speed and resolution.

3. *Obiect.* The third and best obiection, and pretence for the lawfulness of Drinking Healthes, is this: That the drinking of an Health, is no more then the ordinarie

narie remembrance, of, or the Drinking to an absent Friend: now it is vsuall and lawfull, to drinke to an absent friend: therefore by the selfe same reason, to drinke and Health.

3. *Answ.* To this I answere, that the Maior is false: for there is a vast and large difference, betweene the drinking of an Health, and the ordinary manner of our Drinking to some absent, or present Friend.

First, they differ in this: that men in their ordinary Drinking, remember none for the most part but their Friendes and Equalls, to whom they haue some ingagements; and that onely to put themselues in minde of them, to administer some discourse concerning them, or to expresse their loues vnto them: but in Drinking Healthes, men commonly remember their Superiours, Friendes and Equalls, with an intent to gratifie, grace, and honour them: as if the Drinking of their Healthes, (i) *did them some reall good, or honour*: as if it did procure, or preferue their health, or honour: the former of which it commendable, but the latter not.

i *Ebrietatem sacrificium putant.* Ambr. de Elia & Ieiun. cap. 17. Ioan. Frid: de Rit. Bib ad San. l. 1 c. 8. 12. p. 67, 68, 104.

2.

Secondly, they differ in this: that when as men remember their absent Friendes in Drinking, they doe it onely out of courtesie: but they drinke and pledge mens Healthes in nature of a duetie, as if they were ingaged for to doe it, and could not well omit it.

Thirdly, they vary in this: those who drinke to absent Friendes, doe seldome or neuer, make the remembrance of them a ground, or cause; but onely a consequent, or concomitant of their Drinking: they drinke not because they would remember their Friendes, but because they are thirstie; their thirst, not their Friendes, is the occasion of their Drinking: But in Drinking, or pledging Healthes; men make not their Healthes a consequent, or concomitant of their thirst, but their thirst, and Drinking a consequent, or adiunct of their Healthes: (k) *They neuer begin nor pledge these Healthes, because they are thirstie; but they onely force, and faine themselves to be thirstie,*

3.

k *Sapientes bibunt, ut ne bibant: nebulones bibunt, ut bibant.* Iul. Scalig: de Subtil. Exercit. 137 Sect. 4.

thirstie, because they would begin or pledge these Healthes: their thirst is not the ground, or cause of their Healthes, but their Healthes of their thirst: The remembrance therefore of Friendes is lawfull, but this Healthing is not, because it doeth euen force a voluntary, and wilfull thirst on men; and so an excesse, or abuse of Gods good creatures, which cannot but be euill.

4

1 Basil de E-
briet et Luxu:
Sermo Ambr.
de Elsa & le
iun.c.11.to 18.
Aug. de Temp.
Serm.24 1,232.

Fourthly, those who drinke to absent Friendes, or Kinred, in a commendable, or lawfull manner, as they alwayes drinke to one onely, and not to all the company; so they put no law, nor necessitie of pledging on those to whom they drinke, (which to doe, is meerely sinfull, and vnwarrantable :) neither doe they intend to draw on others to Drunkenesse, or Excesse, or to drinke more then they doe desire; but they alwayes leaue them at their libertie to pledge them, when, and what, and how they will themselues. But those who begin an Health, doe put a (1) kinde of Law, or necessitie of pledging; not onely on those to whom they drinke, but likewise on all the company there present; they doe in a manner ingage, confine, and limit them to pledge them, in the selfe-same matter, manner, forme, and time as they begin it; measuring other mens pallates, bellies, thirst, and dispositions by their owne, and forcing them to drinke oft times against their wills and stomackes, when as they are not thirstie: yea, their end of drinking, and beginning Healthes, is purposely to draw on others to drinke more liberally, perchance then else they would; and some times to allure, and force them euen to Drunkenesse, and Excesse it selfe: therefore, this drinking of Healthes must needs be euill, though the other be not so.

5.

Fiftly, in our ordinary Drinking to absent Friendes, there are no such Scrupulous, Vaine, or Superstitious Ceremonies, Rites, or Rules obserued, as there are in Healthes: wherein our most serious, and sacred gestures are abused: and our very Drinking, which is, or should bee naturall, is made but artificiall, or meerely complementall:

mentall: our Healthes therefore are, though our ordinary Drinking to our Friends be not, vnlawfull.

Lastly, our (m) ordinary Drinking to absent, or present Friends, or one vnto another, (which was in vse among Christians in the Primatine Church, who vtterly condemned Healthes,) is seldome, or neuer an occasion of Drunkenesse, or Excesse, where it is lawfully used: it neuer breeds any Duells, Quarrells, Murthers, Stabbes, Murmurings, Raylings, Debates, or Discontents, or any such dangerous, or bitter fruites, as the Drinking of Healthes doeth: because it neuer ingageth men to pledge the parties so remembred: besides it is not scandalous, nor of ill report; it giues no scandall, nor offence to any: it confirms none in their Drunkenesse, or Excesse of Healing: it brings no Slanders, Censures, nor reproaches vpon any, as Healthes for the most part doe: yea, it had not its rise and pedegree from Deuills, Pagans, and Idolatrie, as Health-drinking had: Wherefore though our ordinary and common (not our excessiue, or irregular) Drinking to absent, or present Friends, be lawfull and commendable; yet the Drinking, or Pledging of Healths, which differs so farre from it in all these respects, cannot be so.

6.
m Nosqui sum
mum genus pa-
cificum, ad v-
sum, non ad
petulantiam
Et contumeli-
am conuiuan-
tes, sobriis hau-
stibus amicitia
ergo bibimus,
vt verè & cō-
uenientis nomi-
ne appellentur,
pocula amici-
tia. Clem. A-
lex. Pedag. lib.
2. c. 2.

From these Iustifications, or Apologies which men make in defence of Healthes, I will now descend to those Extenuations, or Excuses that are pleaded for them, which are incident to two sorts of men:

Those who begin these Healthes, haue three Excuses, or euasions:

1. To such as begin Healthes.
 2. To such as pledge them.
-
1. That they intend no harme, nor euill in beginning Healthes.
 2. That their Healthes are very small.
 3. That they force none for to pledge them.

Excuses for the beginning of Healthes answered.

Excuse 1.

n Hookers Ecclesiasticall
Policie, l. 2. c. 8
See Mr. Bolton
in his walking
with God, pag.
186, 187.

o Matth. 12. 36
37.

p See Aug. de
Tempore Serm.
231, 232. Ambr.
de Elsa & Ie-
iun. c. 11. fo 18
Basil. De Ebri-
etate & Luxu
Serm. Concil.
Lateran. sub
Innocentio 3.

c 15. Ioan. Frid
de Ritu. Bsb.
ad Sanl. I et 2
accordingly.

* *Esitu quodam excelsi a-*
mmi robore,
nihil inde tibi
mali contrax-
isti: quomodo
non malum
sibi contraxisti,
qui causam
mali commis-
isti? Chry
sol. Hom. 38.
in Mat. Qui a-
lio peccare se-

cerit multos secum precipitat in mortem: 15. necesse est ut sit pro tantis rebus, quantos
secum traxerit in ruinam, Salu de Gub: Dei: l. 4. p. 141.

For the first of these: That they intend no harme, nor euill in beginning Healthes. I answered first, that they can intend no good at all: for what good can men intend to God, themselves, or others in beginning Healthes? Verely, none that I can dreame of. If then they can intend no good at all: they must needs intend either nothing at all, or some thing that is euill: because (n) in Morrell actions, as farre forth as they are indiuiduated, there is no medium: If they intend nothing at all; then as their Healthing is vnreasonable, and vnnaturall, so it must needs bee euill; because it is vaine and idle, hauing no end at all; and for euery idle action that men shall doe, they shall giue an account at the day of Iudgement, as (o) well as for euery idle word, which they shall speake: If they intend any thing that is euill, (as men for the most part doe, because they begin their Healthes to draw on others to Drunkenesse, Excesse, or carnall Mirth, and Iollitie,) then their intent must needs be euill: and so the excuse is false, and idle.

Secondly, I answered: that what euer they pretend to colour this their Healthing, yet their intent is euill: for as there is no necessary, lawfull, nor commendable occasion, end, or motiue to prouoke, or stirre them vp to begin an Health, and so to iustifie this their practise: so their intent and end in beginning it, must needs be euill: For this is certaine, that euery one (p) who sets an Health on foote, doeth intend to ingage all others that are present, to Pledge it in the very selfe-same Liquor, Quantitie, Ceremonie, Circumstances, and to the selfe-same persons as himselfe began it: bee they thirstie, or not thirstie; willing, or vnwilling; able, or vnable for to pledge it: this is euery mans end that begins an Health; whence hee expects, and lookes precisely that euery man should Pledge it. Now this intent * to draw on others to drinke in Method, Order, Course, and Ceremonie; Art, and

measure;

Measure; bee they willing, or vnwilling; able, or vn-
able; thirstie, or vnthirstie; must needes bee *Sinfull*:
because it is an allureme[n]t, and prouocation to Excesse:
therefore the intent of those who begin these Healthes,
must needes be euill.

Lastly, I answere: that most men who are deuoted to
these Healthes, doe purposely begin them to draw on
others to Drunkenesse, and Excesse, or to ingurgitate,
and quaffe downe more then else they would, or should
doe: they vse these Healthes, but as so many (*q*) *baites*,
occasions, or pretences to allure, and prouoke their Guesse, their
Friends, their Consorts, to Excesse, if not to the very Act,
and Sinne of Drunkenesse, and to no other purpose: this
their owne Hearts, and Consciences, can testifie vnto
them in the sight of God: therefore their intents must
needes bee *Sinfull*, what euer they pretend: and so this
euation will not helpe them, especially, when as they are
to pleade with God himselfe, (as they shail bee sure to
doe ere long,) who knowes their hearts and thoughts,
farre better then themselues.

To the second excuse: That the Healthes which they
begin, are very small: I answer first: That the smalnesse
of the Cup, or Glasse, is commonly made vp with the
strength and vigour of the Wine, or Liquor: so that
these small Healthes, will sooner intoxicate, and inebri-
ate men, then greater Healthes, in cheaper, or smaller
Liquor: the lesse the Healthes are, the more strong the
Wine: and therefore the worser. Secondly, where the
Healthes are small or little in quantity, or measure, they
are commonly, the (*r*) *more in number*: the lesse the
Healthes, the more dense and frequent are they: so that
the littlenesse of the Healthes, is made vp and recom-
penced with the multitude, and number of them, (*s*) (*one*
small and little Health beginning, and alwayes drawing on
another:) so that if * *all these little Healthes were put toge-*
ther, they would become exceeding great. Thirdly, though
the Healthes that are begun at first are small, yet they
(*u*) *alwayes*

q Sigismundus
Baro de rebus
Mosconitis.
Ioan. Frid. de
Ritu Bib. ad
San. lib. 1. c. 5.
6, 7. Polydor:
Virg. de Inuēt:
Rerum: 1. 3. c. 5
accordingly.
r Primum v-
ni, gemino
mox calice, in-
de tribus, Po-
cula siccantur.
Obloperus de
Arte Bib 1. 2.
s ista quan-
tumuis exigua
sint, in maius
excedūt. Nun-
quam pernici-
osa seruant
modum: Facili-
us est, initia
illoi um prohi-
bere, quam im-
petum regere.
Sen Epist. 85.
** Si enim &*
paruam paru
adderis, &
frequenter i-
stuc feceris,
mox quidem
magnum &
hoc euaserit.
Hesiodi: Ope-
ra & Dies. l. 1.
pag. 20.

s *Cito ad ma-
iora progredi-
tur, qui parua
non formidat.*
Hier. Tom. I.
Epist. 14. c. 1.
*A minimis in-
cipiunt, qui in
maxima pro-
ruunt.* Bernar.
De Ordine vi-
tae: Lib. Col:
1126. *Græci
in initio con-
uiuii paruis
poculis vre-
bantur, ubi ve-
ro saturati es-
sent, maiori-
bus:* Diog:
Laer. l. 1. Ana-
caris Scythæ.
t See Basil. de
ebrietate Ser:
Ambr. de Elia
& Ieiun. c. 11.
Aug. de Temp.
Sermo 231.
232. Accord-
ingly.
u *Solent mi-
nima paulatim
despecta in
malum mag-
num trahere.*
Concil. Mati-
conense: 2.

Cap. 12. * *Tres solum ego calices viris prudentibus infundo: Sanitatis vnum, quem
ebibunt primum: est amoris & voluptatis deinde: Infundo somni tertium: quem ut
hauserint nomen qui habent sapientum in ades illico suas redibunt: Non enim quar-
tus calix noster, sed est protervus: clamoris est quintus: furoris sextus, & pugna ci-
et. In paruum enim vas quando largum infunditur supplantat ipsum sæpe potorem
merum: Ex Bubulo. Puteani: Diatrib. 1. pag. 40 * *Vnam ex eorum luxuria multam
mali facit.* Seneca. Ep. 7. v *Tam magnam est enim malum eius, ut ei non uti, quam
benè uti, sit melius:* August. contra Iulianum. lib. 4. cap. 7.*

(s) *alwayes draw on great ones at the last*: little Healthes, as well as little wedges, make way for great ones: this the (t) *Fathers*, and experience testifie: therefore, the little-nesse of them is no excuse. Fourthly, the Drinking and beginning of small Healthes, doth either draw on others to begin (u) greater, or else confirme them in the vse of greater: he that beholds a good, or great man Drinking a small, or little Health, will presently conclude, that he may drinke a great one: so that the example and president of drinking small Healthes, is as pernicious, and hurtfull, as the beginning, or Drinking of greater Healthes. Fifthly, the Healthes that most men doe begin (as experience can testifie) are oft times very great: if their first or second Healths are not so, yet* *their third and last Healthes are*, which make amends, & recompence for all the rest. Sixthly, admit, that the Healthes which you begin were small and few, yet since you haue no occasi- on, no necessary, or lawfull cause at all, to mooue you to them: since they are scandalous, offensiue, and misbe- seeming Christians, confirming others in their exces- siue Healthes; were it not farre better, and lesse offen- siue, to begin no Healthes at all, then to begin or pledge these small ones? there is, there can bee, no hurt nor inconuenience at all, in abstaining from the smallest Healthes: there may be, nay, there * *is much hurt in vsing them*, both in respect of others & such as doe begin them: (y) *better therefore is it to abandon all these Healthes*, then to admit, approoue, or vse the smallest of them. Lastly, if Healthes be sinfull and vnlawfull, it matters not whe- ther the Healthes wee doe begin, be great, or small; both

of them are then odious, and damnable, in the sight of God, and will plunge the Soules of those who vse them, deepe in Hell, without redemption, vnlesse they * *utterly shun them, and repent of them.* Wherefore the exiguitie, or smalnesse of these Healthes, is no excuse, Apologie, or Plea at all in the Court of Heauen, or at the Barre of Gods Tribunall, (to which all Healthers shall be summoned ere be long :) the least Healthes, if they are sinfull, damne mens Soules, as well as the greatest : therefore, we must auoid them both alike.

To the third excuse : That they force none for to pledge them : I answere first, that the very beginning of an Health, is a kinde of inforcement, or ingagement vnto others for to pledge it : and most men take it to bee so ; because long custome, and the prauity, and wickednesse of men, hath made it a kinde of (u) *Affront, Indignity, Dis'courtesie, and Wrong, both to him that begins the Health, to those that second it, and to the person that is remembered in it, to refuse, or passe it by, and not to pledge it : as Saint Ambrose, Hierome, Augustine, Baro, Iohn Fredericke, and Guagninus, testifie in their fore-quoted Testimonies, and as our own experience cannot but witnesse. Secondly, though some are so Discreete, and Ciuill, as not to force men to drinke, or pledge their Healthes against their wills ; yet (x) many, nay, most that vse these Healthes will doe it. Hence, was that comen speech among the Gracian Drunkards : (y) *Aut bibat, aut abeat : Let him drinke or else be packing : Hence, is that Complement, or Challenge rather, among the Health-quaffers, in the (z) Dukedome of Massonia: Aut mihi prabibe, aut mecum armis decertato: Either drinke to me, or Fight with me : Which is the cause of many Duells. Hence, grow thot many (a) Murthers, Stabs, (b) Woundes, without cause ; Quarrells, Figh-**

* *Irrisor enim est, non penitens, qui adhuc agit quod penitet: nec videtur Deum poscere subditus, sed subsannare superbus.*

Lauatur itaq; et mundus est, qui & preterita plangit, et flenda iterum non comittit Isidor: Hispal De Sum: Bono l. 2. c. 16.

u See Vincen-
tius Obsopaus
de Arte Biben-
di lib. 3.

y Cic. Tusc.
Quest: lib. 5.

z Guagninus
Rer Polon Tō.
2. pag 68. Cro-
merus de Polo-
nia lib. 1. Sa-
lomon Neuge-
bauerus de Po-
lonia l. 1.

a Domitius
libertum suum
occidit quod
rotare quantū
iubebatur re-
cusarat. Suet-

tonius Nero cap. 5. b Preu. 23. 29. *De Ebrietate ad arma consurgunt; calicibus te-
la succedunt. Pro vino sanguis effunditur, & ipsum sanguinem vina fuderunt.* Am-
bros. de Elia & Ieiun. Lib. cap. 12. See 4 Iacobi cap 5. Puteani Comus: p. 542. Ho-
mer: Odysssea: l. 19. p. 548. Horace Epist. l. 1. Ep. 5.

tings,

c *Hic si quis calicē conuertat, vrgetur ad potum: si manum reuocat a vino, ori eius infunditur.* Ambr. De Elia & Ieiun. c. 13.
 d *Data vina recusa, incutiet capiti pocula spreta tuo.* Obsop: de Arte Bib. l. 3. *Videas alios bacula in tela vertentes, Scyphum in facie iacere conuulsa: alios scissis vestibis in vulnera aliena prouere.* Hierom. Com. l. 1. in Tit. l. Tom. 6. pag. 200. A. *In ebrietate alius lance manū armat, alius scypho: putares iam vulnera propinari.* Puteani Comus. p. 683.
 e *Regum preces sunt imperia.* Amer. Vesput. Navigatio 3. Proæmio.

tings, Contentions, and Debates, which wee vsually heare of, both at home and abroad; euen from this forcing of Healthes: Hence it is, that many among vs (especially, our Seruing-men, our Roring-boyes, and those of the ruder, and baser sort) are more hote, more zealous, stout, and resolute in the defence, or maintenance of an Health, then in the cause and quarrell of their Countrey, or of the chiefeft Article of their Creede: hence it is, that they are more moued, and affected, that they are more impatient, and angry with men for refusing, or crossing them in their Healthes, then for hindring them in Gods seruice, or thwarting them in their greatest good; as the (c) *powring of Wine into the refusers mouth*, or the throwing of it into his face, or their (d) *dashing of the cup sometimes against his head*, doe sufficiently testifie: Yea, I may boldly say, that most of our common Health-drinkers, would hate men more for refusing or crossing their Healthes, then for abjuring their Faith, Religion, or their God: yea, they would rather aduenture their *blood in the Field*, vpon the refusall or quarrell of an Health, then for the mainest Article, or ground of Faith: Most Health-sokers therefore, cannot truly say, they force no Healthes, because their very practise prooues the contrary. Thirdly, though some are so ingenuous, as not to offer any open violence, to force men for to pledge their Healthes; yet they will entreate, and perswade them to it by all the Art, and Rhetoricke they can vse; and if they still refuse them, they are alwayes apt to thinke the worser of them, to censure them secretly in their thoughts, and to beare them an inward spleene, and grudge within their hearts; if not, to slander, and reuile them with their tongues. Now these intreaties, and perswasions (especially of (e) *Kings, of Nobles, Prelates, Maiestrates, Superiours*; Friends, Kinred, or those who are the Maisters of the Feast, who perchance can doe vs good, or hurt in our estates; or of such whose loue and good esteeme we are loath to lose) are as
 so

so many enforcements, and commands : Wherefore this objection is but false. Lastly, if you intend to force none for to pledge you, why then doe you beginne these Healthes ? why doe you not wholly exterminate, and banish them from your Tables, * *since they carry a kinde of force, command, or threatening with them* ? If then you will force none to drinke an Health against their wills, then banish and disclaime these Healthes, to which long custome, and the common vsage, haue added a kinde of compulsorie necessity, or binding law to pledge them, especially if they are the Healthes of Kings and Great ones : else you cannot but be guilty in the sight of God, of forcing, and inuiting men to drinke against their wills.

These former pretences, of those who begin these Healthes to others, being thus cleared : I come now to answer those pretences, extenuations, or excuses, which men alledge for pledging Healthes ; which are far more tollerable, then those for Drinking, or beginning Healthes : because there are some colourable pretences, or ingagements to pledge an Health, that is once begun, though there be no colour, nor ground at all, to begin an Health.

The first excuse, or pretence for pledging Healthes, is this : That it is an ordinary, and common (a) *custom*, for to pledge an Health : and there are few who doe refuse it : therefore, since most men, (nay, great, and learned Clergie-men) drinke, and pledge these Healthes, we may lawfully, and safely doe it, as well as they.

To this I answer ; first, that Christians must liue by Precepts, not by Examples : they must not so much regard what others doe, as what themselues are enjoined for to doe : the (b) *Word of God must bee their Rule*, and *Square* ; not the Liues, and Actions of other men ; who (c) *walke for the most part, contrary to Gods words in all things* :

publicus factus est. Seneca. Epi^l. 123. b Psal. 119. 9. Gal. 6. 16. Ioh. 5. 39. 2 Pct. 1. 19. c Phil. 2. 18. 19. 1 Iohn 5, 19. Psal. 14, 1, 2, 3. Rom. 3, 9, 11, 12.

* *Alius salutem propinat, alius vitam, alius fortunā, quisq; cyathis fat: nisi hauris, et numina, & amicos laedis. Qui propinat, exemplo suo cogit: nec populo aliena fauere valetudini potes, nisi tuam merges.* Puteani Comus, p. 556.

Excuses for pledging of Healthes answered.

a *Inter causas malorum nostrorum est, quod vivimus ad exempla: nec ratione componimur, sed consuetudine abducimur. Quod si pauci facerent, nollemus imitari: cum plures facere ceperint, quasi honestius sit, quia frequentius, sequimur, & rectis apud nos locum tenet error, ubi*

d Neque enim
 si criminum
 socium inueni-
 ris a culpa li-
 beraberis: hoc
 vnum itaque
 specta vs te a
 criminibus ex-
 nas. Chrysost.
 Hom. 26. in 1.
 Cor. 12.
e Non debe-
 mus attendere
 quid aliquis
 ante nos faci-
 endum putauit,
 sed quid
 qui ante om-
 nes est Chri-
 stus, prior fe-
 cerit. Neque
 hominis consu-
 etudinem sequi
 oportet sed
 Dei verita-
 tem Cyprian.
 Epist. lib. 2.
 Epist. 3.
f Exod. 23. 2.
g Math. 7. 13.
h Peccantium
 multitudo non
 parit errori
 patrocinium
 Hierom Epist.
 66. Ruffino.
 Tom. 2. p. 231.

i Duobus modis peccatum committitur, aut vs cupiditatis, aut metu timoris: dum
 vel quisque vult adipisci quod cupit, vel timet ne incurrat quod metuit. Isidor. His-
 pal De Sum. Bono l. 2. c. 17.

If then, thou hast no ground, nor warrant in the Scrip-
 tures for to pledge these Healthes; but rather to abhor
 them, as the Vanities, and Customes of the World; as
 the Rites, and Ceremonies of Infidels, and Pagans, which
 be seeme not Christians; thou (*d*) art not for to pledge
 them, though all the World besides should doe it. Se-
 condly, I answere; that we must not alwayes looke what the
 worst, and most of men doe vsually practise; (*e*) but what
 Christ himselfe by his owne example, hath taught vs for to doe:
 Now Christ himselfe, did neuer teach vs either by Pre-
 cept, or Practise, (nor yet by any of his Prophets, Apo-
 stles, or Saints in former times) to pledge these Healths:
 therefore, we must not pledge, nor drinke them, vnlesse,
 wee will digresse, and stray from Christ, who is our
 Guide and Pattern. Thirdly, wee must (*f*) not follow a
 multitude, to doe euill: we must not runne with the most,
 and worst, (*g*) who alwayes trace the broad, and ready way
 to Hell: but we, must alwayes obserue what the best, and
 holiest, of Gods Saints, and Children doe: imitating, and
 following them, as farre as they doe imitate, and follow
 Christ: Now, though the most, the worst, and greatest
 part of men, (*h*) whose multitude, can yeeld no patronage
 to any euill,) approoue, and pledge these Healthes: yet
 the best, and holiest of Gods Saints, doe vtterly refuse,
 and quite reject them; vnlesse it bee, when as they are
 (*i*) overcome of too much pusillanimity, and slavish feare:
 therefore, wee must imitate and follow them, though
 they are the smaller number; not the most, and worst.
 Fourthly, wee must not so much consider, nor examine
 what mens wayes, and actions, as what their judge-
 ments, and the Testimonies of their Consciences are;
 because mens Actions, doe oft times vary from their
 Consciences; Witnesse, the ordinary Practise, and Liues
 of many, who liue in grosse, and knowne sinnes, which

their

their * Consciences, and Iudgements doe condemne. Now most of those who drinke, or pledge these Healthes (especially, such who haue any grace, or ciuility in them) doe secretly condemne them in their Iudgements: their Hearts, and Consciences, doe inwardly distaste them, so that they doe euen checke, condemne, and judge themselves, when as they drinke, or pledge them: Wherefore, wee should here abandon, and disclaime the very drinking, and pledging of these healths, because the Iudgements, and Consciences of those that pledge them, *doe oft times censure, checke, and inwardly condemne them for it.* Lastly, I would demand, but this question of those who make this Plea: Whether they are perswaded in their Hearts, and Consciences, that those who drinke, and pledge these Healthes, doe well, or no? If their owne Hearts, vpon good deliberation, and aduise, shall testifie, that they doe but honestly and Christianly in it, when as not onely the Fathers, and Saints in former ages, but euen the very Pagans, did condemne them whom Christians should out-strip: they may haue then some ground and colour for to imitate them: but if their owne Hearts, and Soules, shall secretly vpon full deliberation, condemne, and taxe them for it, as I make no question but they will doe: then let them neuer practise that themselves, which their own Hearts, and Consciences condemne in others: for feare lest (i) *they condemne themselves in the things which they allow.*

* *Euaſiſſe p-
tes quos dire
conſcia fallit,
Mens habet at-
tonitos, et ſur-
do verbere ca-
dit, Occultum
quantiente a-
nimo tortore
flagellum? Lu-
uen. Satyr. 12.*

i Rom 14.22.
Excuse 2.

The second pretence for pledging Healthes, is this. That it is an vnciuill, vnmanly, discourteous, and injurious part, both to the Author, and Owner of the Health, not to pledge it: therefore I know not how I may well refuse it.

To this I answer first; that if there be any discourtesie, or vnmanlylineſſe in refusing any Health, it lies on his part, that would allure, or force thee to it, against thy stomack, or thy conscience; not on thine who doest refuse it. It is an injurious, and discourteous part, to per-

k Nequaquam
nos facere im-
probos improbs-
tas aliena de-
bet: quia quē-
libet hominum
magis sibi pra-
stare conuenit
ut sit bonus,
quam alteri
ut sit malus:
¶ plus id la-
borandum est
ut placeamus
Deo per hone-
statem quam
hominibus per
impuritatem.
Salu. de Gub.
Dei. lib. 7. pag.
236.

l See Plutarch.
de San. tuenda.
accordingly.
m Athenaus
Dipros. l. 10. c.
11. Plutarch.
de Ira cohiben-
da. Dialog.
Plutarch. de
Sanitate tuen-
da lib.

* Ioan. Frid. de
Ritu. Bib. ad
San. l. 1. c. 10.
12. c. 6.

n The Lord
Bacons Apo-
thegmes.

o Chrysostom:
Hom: 55. et 57
ad Pop. Anti-
sch. Augst. ae

Temp. Ser. 231

swade, or force another, to any vnreasonable, hurtfull, or vnlawfull thing: but it is (*k*) *no discourteous, nor vnkinde part, to giue the deniall, or refusall in this case*: for else a man might be forced, and drawne to the very foulest finnes, and greatest inconueniences (as many oft times are) to auoide discourtesies. Now Healthes as I haue prooued, are vnreasonable, hurtfull, finfull, and vnlawfull things, which oft times goe against mens Natures, Iudgements, Hearts, and Consciences, which doe secretly abhorre, and vtterly condemne them. Wherefore it is (*l*) *no vnciuill, vmannerly, discourteous, nor iniurious part, for to withstand them, in a discrete, and modest manner*: as Calisthenes the Philosopher did: (*m*) *Who being demanded of Alexander the great, why hee would not pledge him: returned him this answere: I doe not desire O Alexander, to stand in neede of Aesculapius by my Drinking*: or as a young Christian Student did: * *Who being intreated by a certaine Prince to drinke more liberally, then he ought to doe; gaue him this answere: I craue pardon in this most gracious Prince: I differ but little from a beast already, and will your Grace inforce me to become a beast indeed?* To giue such a modest, cleanly, and discrete deniall as this; or to answere so, as a graue, and worthy Statesman of our Kingdome did: (*n*) *That hee would pray for the Kings Health, but drinke for his owne*: is no vnciuill, barbarous, vmannerly, nor discourteous part: yea, it is a beastly, and vnnaturall part, not to doe it: Since (*o*) *Horses, Oxen, and Brutish creatures haue so much reason and good manners in them, as to refuse to drinke more then they neede*. Secondly, admit, that Carnall, Ignorant, and Gracelesse men (not gracious and holy Christians who are certainly of another minde) should deeme it an vnciuill, rude, discourteous, or iniurious part, to withstand an Health, as commonly they doe: yet is it not better for thee, to bee vmannerly, (*p*) *discourteous, or iniurious towards men, (especially such men as these,) then vnto God himselfe?*

p Pietatis genus est, impium esse pro Domino. Hier. Tom. 1. Epist. 23.

Certainely,

Certainely, it is no vnmanly, humorous, precise, discourteous, nor vnseemly part, (*q*) *to obey and please God, rather then men.* If thou carouze, or pledge these Healths, thou maist chance to honour, please, and gratifie men: but thou shalt be * *sure to offend, dishonour, and displease the Lord*: better therefore is it, to be vnmanly, or iniurious towards men, then towards God himselfe.

Thirdly, it is farre better for thee to incur the ignorant, rash, and iniudicious censure of others, in refusing Healthes, then to animate, or confirme them in the abuse, and practise of these Healthes, through thine ill example: thy refusall of Healthes, vpon good grounds and reasons, may be a * *meanes to worke some good on others*, and to reclaine them from this Heathenish, and Sinfull practise: which will be the greatest courtesie, that thou canst doe vnto their Soules: Whereas thy *ill example* in pledging them, will prooue a great discourtesie, wrong, and * *dammage* to them, in hardning, and heartning them in this Abominable, and Sinfull Ceremonie: Wherefore it is no discourteous, vnciuill, nor iniurious part, to refuse these Healthes, as this carnall, vaine, and false objection, or delusion rather, doth pretend.

Lastly, it is no breach of Allegiance, no point of discourtesie, or disrespect to any, to refuse their Healthes: because no Law of God, of Man, or Nature, doth inioyne them. God, and Christian amity, command vs onely (*r*) *to Pray for*; it is the (*s*) *Deuill onely, and his Ministers, that prescribe vs, for to drinke the Healthes of men*: which oft times Damne their Soules. It is therefore the greatest courtesie, that wee can doe to any, to refuse their Healthes, because the pledging of them with their assent, or approbation, doeth surely hurt, if not condemne their Soules.

And here to close vp this Obiection, let me commend butt two directions to you in refusing Healthes, (especially in the presence of your equalls, or superiors,) which will much allay, and quite take off those imputations of

q Acts 4.19.
* Nulli dubium est eos, Christo seruire non posse; qui hominibus potius optant, quam Christo placere: Contenti erga interitum sumus hominibus displicere, tantum ut Christo placeamus. Hier. ad Oceanum: Epist. Tom. 9. p 253.

* Melius homines exemplis docentur, qua in primis hoc in se boni habent, quod approbant quae precipiunt fieri posse. Plin. Panegy. Traiano, dictus. p 38.

* Plurique pereunt exemplis Petrus Cunaus Satyr: Menip. 2. p. 62.

r 1 Tim. 2. 1, 2, 3.

s See Argument. 14.

Prou. 15. 1.
*Ergo ne dubita
 blandas adhi-
 bere querelas.
 Vincuntur
 molli pectora
 dura prece. Ti-
 bullus Eleg. 1:
 3. Eleg. 1.
 u Qui blandi-
 endo dulce nu-
 truit malum,
 serò recusat
 ferre quod su-
 biit ingum
 Sen. Hippol:
 Act. 1. Qui se
 cupiditatis vo-
 lentes dedide-
 rint oppugnan-
 ti, voluntatem
 resistendi vlti-
 rius non habe-
 bunt tyrannice
 dominanti. Et
 hoc fit iusto
 Dei iudicio:
 ut qui cu-
 piditatis resiste-
 re noluimus
 ingressura iam
 resistere neque-
 amus ingressa
 Prosp. Aquit.
 de Vita Con-
 temp. l. 2. c. 15.*

incivilitie, iniury, or discourtesie, which the withstanding of these Healthes may bring vpon you.

First, bee sure to put them off with as much (t) *Modestie, Mildnesse, Ingenuitie, Courtesie, Intreatie, Plausibilitie*, and as little *Bitternesse, Harshnesse, Passion, Pride, or Surinesse*, as all concurrent circumstances will afford: that so the manner of refusal may iustifie, and commend the act it selfe, and be so farre from giuing iust offence to any, that it may, *euen pacifie, and quiet those who presse, or vrge the Healthes.*

Secondly, in the places where Healthes are likely to be multiplied, be caretull to withstand the Health that is first begun, and to giue a milde, yet peremptorie deniall vnto all that follow it: else the pledging, and condescending to the first Health, will be a strong inducement, or deepe ingagement to pledge the next, and all that follow, though it bee to Drunkenesse, and Excesse it selfe: or such a clogge and tie to men, by subiecting them to the exceptions and distast of others: that they (u) *can hardly refuse the Healthes of any which ensue*, without offence: the pledging of ones mans Health being, such an engagement for to pledge anothers, (perhaps of the selfe-same qualitie with the first:) that it is hard to pledge the one without some iniury or disrespect vnto the other, (as the World accounts it,) whose Health wee doe put by vs. Hee then, that would giue content to all, let him bee sure to pledge the Healthes of none, and then none can take exception: Hee that would not be drawne to pledge many Healthes, let him not admit of any, vpon any tearmes: (x) for

x *Nunquā bona fide vitia māsuescunt: si inuita ratione caperint, inuita perseuerabūt. Non recipiunt animi mala tēperamentum, facilius sustuleris ea, quā rexeris: facilius est iniuria illorū prohibere, quā impetū regere. Deinde si das aliquādiu moribus prauis non erunt in nostra potestate. Quare quia extra nos sunt quibus iritantur: itaq; crescunt prout magnas habuerint minoresue causas, quibus cōueniunt. Si in nostra potestate non est, an sint affectus, ne illud quidem est, quanti sint; si ipsi permiscisti incipere cum causis suis crescent, tantiq; erunt, quanti fiunt. Adice nunc quod ista quāquam exiguā sint, in maius excedunt Nunquā perniciosa seruant modum. Quauis lenta iniuria morborum, serpunt. Et agra corpora minima interdum mergit accessus. Illud verō cuius dementia est credere, quarum rerum extra nostrum arbitrium posita principia sunt earum nostri esse arbitri terminos? Quomodo ad id finiendum satis valeo, ad quod prohibendum parum valui? cum facilius sit excludere, quam admissa comprimere. Seneca*
 Epist. 84. I may apply it to this of pledging Healthes.

he that hath not abilitie, or Conscience to refuse the first, will hardly finde Wisedome, Courage, Will, or Power to withstand the second, third, or fourth Health in any company, or to giue ouer pledging Healthes whiles others cease not to begin them. Certainly, hee that wants Grace, or Courage to renounce the first, will neuer sticke at a second, third, or fourth Health, which comes with more engagements: he that cannot so farre command himselfe, as to withstand the very start and first beginning; will neuer so farre overcome himselfe, (especially, when hee is much sollicitied, and pressed by Superiors, Friendes, or such who haue some swaying interest, and power ouer him,) as to diuert, or interrupt their progresse, or to put a period to them in due season. If therefore thou wouldest auoyde all circumuention by these Healthes, with which some good men, now and then are ouertaken: withstand these prelusorie, and leading Healthes with modestie, and good discretion, which are but traines, and baites to draw on others: and then thou shalt not onely quit thy selfe of that Excesse, which Healthes may draw thee too: but likewise free thy selfe from enuy, and all iust exceptions, and discourtesies that men may take against thee. Obserue, I say, but these two rules, and this obiection need not trouble thee.

The third obiection, or excuse for pledging Healthes, is this: I was commanded, forced, or intreated, by some friend, or great one, for to pledge these Healthes; and I had incurred much wrong, and violence, much hatred and (t) displeasure, had I but once withstood them: and might I not then safely pledge them?

To this, I answere first; That there is no Good, no Gracious, nor Holy man, in all the World, that dares to force thee for to pledge him: and as for wicked, and vngodly men: if thou wouldest but with Modestie, Wisedome, Courage, and Discretion, stand it out, they would not be so hardy, as to force thee for to pledge them, what words so euer they giue out; because the Image of God, and practicall power of Grace, which shines foorth in thee,

Excuse 2.

*Malahine
ortuntur om-
nia quod non
Deum sed ho-
mines reueren-
tur. Chrysost.
Hom. 12. in
I Cor. 4.*

Ans. 3.

u Mark. 6. 21.
Iohn 18. 5. 6.
Acts 6. 10. 15.

being backed, and seconded by God himselfe, would euen terrifie, and (u) *daunt their Hearts*. Wherefore, to say that these would force thee for to pledge them, before thou hast put it to the triall, is but a vaine excuse, yea a meere pretence, to shroud thy cowardize, or Excesse in Drinking; which will not auaille thee in the day of Iudgement.

2.

a *Melius erat
ut caro tua so-
bria occideret-
ur, quam ut
anima tua per
ebrietatē mo-
reretur.* De
Temp. Serm.
231, 232.
b *Omni neces-
sitate maior
necessitas est
salutis.* Ambr.
Serm. 62.
c Acts. 4. 19.

Secondly, admit, thou were put to this extremitie, that thou must Drinke excessiue against thy stomake, or thy Conscience, or else, thou must die for it. I answer with Saint *Augustine*, in the selfe same case: (a) *that it were farre better for thee, that thy Temperate flesh should be slaine, then that thy Soule should die of Drunkenesse*: better were it for thee, (b) *since the necessitie of Salvation, is the greatest necessitie of all others*: to die of the menacing, and iniurious Sword, which can but kill the body: then of this Mortall, and Soule-slaying sinne, which kills both Soule, and Body too, without Repentance, and that for euer.

3.

Thirdly, though thou hast men to menace thee for refusing Healthes, yet thou hast God himselfe to stand by thee, and incourage thee; If thou doe it out of Obedience, Loue, and Conscience vnto God; hee will protect, and shelter thee from all the euill, that can befall thee, for his sake, or turne it to thy greater good, and glory: (c) *Better therefore is it for thee, to depend on God, in Fearing, Pleasing, and Obeying him*: then to Distrust, Offend, or Disobey him, for Feare, or Loue of men. If thou incur the displeasure, or wrath of men in refusing Healthes, yet thou shalt winne the Grace, the Fauour, Loue, and Praise. God, which are farre better.

4

Fourthly, if this excuse would serue the turne, then a man might runne into any sinne, vnder pretence, that he was forced, or perswaded to it; which would wholly euacuate, and make void the Lawes of God, and man: this therefore, wee must know; that wee must rather

(d) part

(d) *part with our lives*, then commit the least offence, or sinne against the Lord, for to preferue them: *else wee are none of Christs Disciples*: Wherefore, wee cannot plead necessitie, or compulsion, in excuse of any sinne, because (e) *Christians haue but this one necessitie put vpon them; not to sinne.*

d Luke 14. 26
Matth. 16. 23.

e *Nulla est necessitas delinquendi, quibus una est necessitas non delinquendi.* Tertul. de Corona Militis cap. 11.
f Gal. 1. 10.
1 Cor. 7. 23.
1 Pet. 4. 2, 3, 5.
5.

Lastly, admit, that thou art perswaded to Drinke, and Pledge these Healthes, by those to whom thou hast most engagements; and that thou doest it onely for to pleasure others, as many doe: yet this is no excuse, nor colour for thee in the sight of God; because (f) *Christians must not bee men pleasers: they must not liue to the lusts, and wills of men, but to the will of God: and canst thou then Drinke, or Pledge an Health to pleasure men without offence to God, or breach of these commands? vndoubtedly thou canst not doe it.* (g) *Eue was perswaded by the Serpent, to eate of the forbidden fruite, and Adam by Eue; yet that would not iustifie them in the Court of Heauen.* (h) *Solomon was drawne away after strange Gods, by the allurements, and perswasions of his Idolatrous, and Out-landish Wines: yet this would not excuse him to the Lord.* Perswasions, and intreaties of our dearest friendes (who oft times, doe but act the (i) *Devills part in carnall Counsell, and aduice*, when as wee vainely thinke, they act their owne,) will neuer mitigate, (k) *nor salue our sinnes*, nor yet the Pledging of these Healthes, when as wee shall come to answer for them before the Iudgement Seate of Iesus Christ, (as we shall bee sure to doe, ere long :) Wherefore, let neither threatnings, nor intreaties, hencefoorth mooue thee, to Pledge, or second Healthes, because they cannot iustifie, nor excuse thee in the day of Iudgement.

g Gen. 3. 12.
to 17.

h 1 King. 11.
i Math. 16. 22
23. Gen. 3. 6.
14. Act. 21, 12
13.
k In this case of pledging Healthes to pleasure freindes, I may truly say: *Grandis in suis pietus, impietas in Deum est.* Hierom. Tom. 1. Ep. 25. c. 6.

Excuse: 4

The last colourable pretence, or allegation, which men produce for pledging Healthes, is this. That it is but a slight, or triuiall matter, to pledge an Health: yea, it is but a kinde of precisenesse, or Puritanicall, and factious humour to refuse it: whence those who make Conscience, and scruple of it, are commonly branded and censured.

Answer.

1 Hoc parum non est parum: imo vero est fere totum: citò enim neglectum fit magnum. Parua itaq; nunquam despiciamus, ne in magna incidamus. Chrysost. Hom. 3. in 1 Cor. 3. in Tertul. De Spectac. Lib. c. 24. Cyril Hierosol. Catech. Mystagog. 1. Aug de Symb: ad Catechume nos. l. 4. c. 1. Salu. de Gub. Dei. l. 6. p. 190. to 197. Cypr. de Spectac. lib. Chrysost. hom. 6. 7. & 38. in Mat. Lactan: de Vero cultu. cap. 20. Basil: Hexameron. Hom 4. Clem: Alex. Orat. Exhort. ad Gentes. et Padag. l. 3. c. 2. 11. Arnob. aduers. Gentes. l. 3, 4, 5, & 7 And 22. Fathers more.

sured, for Puritanicall, Humorous, Precise, and Factionous persons: or men more scrupulous, then wise. Wherefore, to auoid all inconueniences of this nature: it is the wisest, best, and safest course, to make no bones of pledging Healthes.

To this, I answer; That I haue already manifested this Drinking, and Pledging of Healthes, to bee Sinfull, and Vnlawfull by conuincing Reasons, and Authorities: If any man can solue these Reasons, or Answer these Authorities, so farre as to perswade, and fully satisfie his owne Heart, or Conscience in the sight of God: that Healthes are lawfull in themselves, and that he may safely vse them: then let him Drinke, and Pledge them at his pleasure, I will not once restraine him. But if his Conscience, Heart, and Iudgement, vpon due deliberation, and aduice, shall once informe him; that Healthes are Sinfull, and Vnlawfull, either in their vse, or in themselves: I answer then, that though the Drinking, or Pledging of Healthes, doeth seeme but (1) a small, a slight, or triuiall thing, to Luxurious, Riotous, and Licentious persons; yet it is of infinite, and weighty consequence vnto him, because it is a sinne; and so drawes Eternall death, and condemnation after it. Indeed, this is the reason, why Heathenish, Prophane, Lasciuious, and Time, nay, Purse-consuming, Stage-plays; (condemned, and sentenced, by some two and thirtie seuerall Synodes, and Conncells; by some two and thirtie Fathers; by some fourtie Christian Authors, and Moderne Diuines; by some foure Heathen States: three Christian, and sixe Heathen Emperours; and by some two and twentie of the Grauest, Best, and Wichest, Heathen Philosophers, Poets, and Historians; as the inuentions, and workes of Satan, as the (m) Pompes, and Vanities of this wicked World, which Christians haue renounced in their Baptisme: as the Seminaries, Ministers, Ferrell, and Fomenters, of Sinne, and Wickednesse, (especially, of Fornication, Whoredome, and Vncleanenesse:) as the very Poyson, and Corruption of mens Soules, and manners; and as Pernicious, and Unsufferable

sufferable euills, in any Christian, or wel-ordered Commonwealth : which should cause all such as beare the name, or face of Christians, for euer to abandon the very sight, and hearing of them ; and to shunne the places where they are acted.) Why Effeminate, Monstrous, Strange, and Meretricious habits and attires : why Mixt, Lasciuious, and Effeminate Dauncing : (I say not single Modest, Chast, and Sober measures, which may perchance be vsed in their seasons:) why * Curled, Broidered, false, and Supposititious haire : why immoderate Dicing, and Carding, of purpose to winne, to gaine, or passe away the time, (as it our liues and time which * *God commandes vs to redeeme*, were but a trifle,) not for necessary recreation onely : why the Odious, and Internall art of Face-painting : why Idlenesse, Wantonnesse, Pride, Effeminacy, Scurrilitie, Lying, Swearing, Curling, Vsury, Couetousnesse, Oppression, Iniustice, Gluttonie, Riot, Drunkennesse, Healthes, and such like hainous sinnes, and sinfull sports, and vanities, which God himselfe, which Fathers, Councells, Moderne Diuines, together with other Christian, and Heathen Authors haue frequently, and resolutely condemned ; doe now so ruffle and swarme among vs, as if they were the chiefe and onely vertues, (n) *because they doe repute them but small, or little sinnes*, and vanities, of which God takes no notice : or *else no sinnes at all*. For if men did vnfaignedly beleue them to be sinnes indeed, (as they shall surely finde them, to be such at last, how euer they admire, and adore them now :) they could not play, nor dally with them, they could not hugge, nor yet imbrace them as they doe. But yet (beloued Readers) this wee must learne, and know ; that as these, and all sinnes else are very great ; so wee are to repute them great, and (o) *no sinne small ; because they are committed against a Great, an Infinite, and Eternall God* ; and to draw a Great, an Infinite, and Eternall punishment after them. (p) *Idle words*, (q) *Idle thoughts*, (r) *Vaine actions*, (which most men deeme but trifells,) shall draw men into Iudgement

* See my Vn-
louelineffe of
Loue-Lockes.

* Ephes. 5. 16.
Coloss. 4.

n *Ideo tanta
infelicitate se
inebriant ho-
mines, quia pu-
tant ebrietate
aut paruum,
aut nullum esse
peccatum*. Au-
gust de Temp.
Serm. 232.

o *Nullum cul-
pa genus quod
ad Deum per-
tinet leue est
ducendum :
quia per digni-
tatem iniuria
preferentis,
crescit culpa
facientis* Salu.
de Gub. Dei.
lib. 6 p. 203.

p Mat. 12. 36. 37

q Eccles. 12. 14.

Acts 8. 22.

Psal. 115. 113.

r Psal. 24. 3. 4.

1 Sam. 12. 21.

Eccles. 6. 12.

ment

s *Qui modica
spernit paula-
tim decidit: si
enim curare
parua negligi-
mus, insensibi-
liter seducti,
audenter etiā
maiora perpe-
tramus: Esum
quippe potusq;
ad lulum im-
pulsi, lulum ad
idololatriam
traxit: quia si
in vanitatis
culpa nequa-
quam caute
compescitur, ab
iniquitate pro-
ptinus mens in-
cauta deuora-
tur. Gregor.
Mag. Moral. l.
10. c. 13. Dum
facta quadam
non graui li-
bere ac sine me-
tu comittimus,
ad poriora sce-
lera & hor-
renda peccan-
di consuetudi-
ne labimur.*

Isidor. Hisp: De Summ: Bono. lib. 2. cap. 29. & 33. * See my vnloveliness of
Loue-lockes. † Peiusum ipsum sermonis genus putant esse, non criminis. Christi no-
men iam non videtur Sacramentum esse, sed sermo. Saluian. de Gubernat. Dei. lib.
4. pag. 132. ‡ Luk. 16, 10, 11, 12.

ment, and without Repentance, plunge them deepe in Hell, for euer at the last: and will not Idle, Vaine, and sinfull Healthes, (and all the fore recited sinnes) which haue no good, nor profit in them, much more doe it? If so, then deeme not Healthes, nor any such like pettie sinnes, with which men vse to dally, to bee but toyes, or triuiall things, of which men are to make no Conscience, for feare they (s) draw you on to greater sinnes, and presse your Soules to Hell at last. But admit, that this Drinking, and Pledging of Healthes, (which Councells, Fathers, Christian writers of Moderne times; nay, very Heathen Authors haue condemned) were such diminutiuie, or pettie toyes, and nicities, as most repute them; yet since they are scandalous, hurtfull, and offenseue, not hauing any commendable, lawfull, or authorized vse, it should make vs the more ready, and willing to renounce them. The lesser any sinne seemes to be, the lesser pleasure, profit, or aduantage it brings vnto vs, the more indifferency there is in it, the more forwards should we bee to relinquish, and foregoe it. Hee that will not bee at so much cost, nor losse, as to denie himselfe, in small and triuiall things for Christ: Suppose, a strange and vglie fashion; a Meritricious, and Lasciuious attire; a Varnished, and Painted Face; an Effeminate, Vnnaturall, Ruissianly, and * vnlovely Loue-locke: a Prophane, and godlesse Oath, (†) the Rhetoricke, and Phrase of most mens speech: a scurrillous and filthie song, or iest; a vaine, superfluous, and excessiue Health, or any such pettie sinnes, and triuiall euills, which bring no good, no gaine, nor pleasure with them: how will he denie himselfe, or crosse his lusts and flesh in greater things, which haue some sensible, and seeming good or pleasure in them? (‡) Certainly, hee that is vnfaithfull in the lesse, will be vnfaithfull likewise in

that

that which is the greater: (x) hee who will stand with God for very toys, and trifells, as himselfe accounts them: will stand more stiffely with him vpon greater things, which haue some seeming price, some good, and value in them; his Heart will cleaue so close to these, that hee will sooner part with God, then them. Wherefore, if Healthes, (or any of the fore-named particulars,) be but vaine and Nugatorie trifells in their best acception: if they are such vanities, and nicities, wherein wee may denie our selues, without any losse or danger: let vs not so much vnder-value the Loue, and Favour of our Gracious God, or the Blood and Passion of our blessed Sauour Iesus Christ, (who died to Redeeme vs, as well from (y) our vaine and scandalous, as from our sinfull, and wicked conversation,) as not to part with Healthes, and trifells for their sakes, who haue parted with so much for vs: for feare wee proue farre worse then Indas, who (z) would not betray, nor sell Christ Iesus, vnder thirtie pecies of silver, which were more of value, then thirtie thousand Healthes can be to vs, or others.

x Cum graui dolore amittitur, quae cum magno amore habentur. Minus autem carento delemus, quae minus possidendo diligimus. Iliod. Hispal. De Sum. Bono. l. 3. c. 63.

y I Pet. 1. 18. I Cor. 10. 35.

z Mat. 26. 14. 15, & 27. 33, 40.

Fourthly, admit the most, nay, more then can be granted: that Healthes are things indifferent; yet questionlesse, (a) they are not usefull, nor expedient, especially, vnto Christians; who haue vowed Temperance, and Sobrietie vnto God. What haue Temperate, Sober, Graue, or Holy men to doe, with the Ceremonies of Deboist, Licentious; Riotous, and Drunken persons? with the inuentions, and practises; of Ebrious, and Luxurious Infidels; (b) who walke in Revellings, Banquetings, and excesse of Wine? Is it expedient, for Godly, and Religious Christians: or is it for the Honour, Grace, and credit of Religion, that the Professours of it shou'd imitate, take vp, or practise the Heathenish, Hellish, or Complementall Healthes, and Ceremonies of such men as these; to the staine, and scandall of the Gospel, or the encouragement, president, and confirmation of Licentious Drunkards? If so, what difference, and distinction is

4

a I Cor. 6. 12. See Ambrose, Hierome, Chrysostome, Theoderet, Theophrastus, and Primasius on this place. Ican Frid. de. Ritu. Bib. ad San. l. i. c. 14. b I Pet. 4. 3, 4

c *Tunc vera est dei gratia, si hoc Rebus exhibeat, quid verbis sonat.*

Aug. contra Iulianum. l. 4.

c. 7. *Non in lingua, sed in corde Christianitas est: nec interest quali vitare sermone: res enim non verba quaruntur.*

Lactan: de Falsa: Sap. l. 3.

c. 13. *Esse Christianum grande est, non videri.*

Hierom. Tom. 1. Epist. 13. cap. 3

d *Temperantia Christiana satis non est esse, verum & videri.*

Tertul. de Cultu: Fæm lib. c. 9.

e Phil. 2. 15. Math. 5. 16.

f Rom. 12. 2. Col. 2. 20.

1 Pet. 4. 2, 3. g Phil. 3. 19.

h *Spiritualis homo qui omnia diiudicat, ut ipse a nemine diiudicetur; omne opus suum trina quadam consideratione praueniatur: primum quidem, an liceat: deinde, an deceat: postremo, an expediat: &c.*

Bernard. de Confid. l. 3. cap. 4.

is there then, betweene Christianity, and Paganisme? betweene Grace, and Wickednesse? betweene a Christian, and an Infidell? betweene a Holy, Temperate, and abstemious Childe of God, (c) *whose Temperance, and Sobriety, consist in deedes, and practise, not in words, and shewes alone:*) and a Deboist and Ebrious sonne of *Belial*? Certainly, if it bee expedient, (and what man can or dares denie it?) that there should be some (d) *apparent discrepantie, and manifest difference*, betweene the wayes and liues of Christians, and Pagans; betweene the actions of Godly and Sober men, and Swinish Druukards: betweene the Sonnes of God, the Spouses of Christ, the Temples of the Holy Ghost, the Heires of Heauen, the Vessels of Godlinesse, the Inheritors of Glory, and the Children of *Beliall*, the Members of Satan, the Synagogues of the Deuill, the first-borne of Hell, the vessels of vncleanenesse, and heires of damnation: betweene Professours of Religion (who should (e) *shine as Glorious, and Resplendent lights, and Lampes of Holinesse in the midst of this our Riotous, Deboist, Peruerse, and Crooked generation:* not (f) *any wayes conforming, nor fashioning themselves vnto the Lusts, the Wayes, the Fashions, Rites, and Ceremonies of Pagans, or Vngodly wretches*) and open, or notorious wicked men, who (g) *make their bellies, and their lusts their God.* If it be expedient (as questionlesse it is) that the Liues, the Wayes, and Workes of Holy men; should vary from the Workes, the Wayes, and Liues of Gracelesse persons, and the sonnes of Satan: then doubtlesse, how euer some may deeme these Healthes, indifferent in themselves: yet none can judge them so to *Christians, because they are* * *inexpedient*, and vtterly vsuitable to their Temperate, Holy, Sober, Exemplary, and inoffensiue Liues. Wherefore the very inexpediency of these Healthes, (admitting them to be but things indiffe-

rent in themselves, which I can hardly grant: should cause all good and Gracious Christians: (b) Who are to moderate, and curbe themselves in the use of lawfull things, and things of smallest weight, that so they may more easily avoyde unlawfull things, and greater evils, upon all occasions;) for ever to abominate, and quite abandon them in their practice, because they are inexpedient: and for feare of giuing encouragement vnto euill, and scandall vnto godly men.

h *Facilium illicita timebit, qui licita verebitur.* Ter-de Cult. Fam: lib.c.7. *Non cito ad maiora progreditur, qui etiam parua formidat.* Hier. Tom.E. pist: 14. c.1.

5.

i *Malorum solatium est bonos carpere, dum peccantium multitudine putat culpam minus peccatorum.* Hier. Tom.1.Epist. 10.cap.4. k 1 Pet.4.4. l Iohn.7.7. Isai:29,2. Amos 5. 10. Wisd.2,10, 10 17. *Omnia tollere ac perpeti necesse est eos qui veritatem sequuntur, quoniam veritas acerbata est ac inuisa omnibus qui virtutis expertes* cap. c. 26.

Fifthly, where as it is surmized, and frequently objected: that this refusall, and dislike of Healthes, doth fauour of nothing else but of a Puritanicall, Singular, Factious, Indiscreete, or ouer-scrupulous and precise Spirit; which is now the receiued opinion, and iudgement of the World. I answer, that it cannot be so, vnlesse wee will taxe and censure those Fathers, Councels, Diuines, Historians, Emperours, States, and Heathen Authors, together with the very Spirit and Word of God, (whose Testimonies, and Verdicts, I haue here produced against Healthes,) for Puritanes, and Prescicians: or for ouer-precise, Singular, Factious, and Contradictory Spirits; which the most Peremptory, and Audacious Drunkard, or the Deboatest Rorer, dares not to auouch. Indee the World is now growne to such a Prodigious, Impudent, excessiue, and stupendious straine of Wickednesse, and Prophanenesse: that it feares not to (i) Reproach, Condemne, and Censure, all Grace, and Holinesse; all Temperance, and Sobriety, (nay Morrall Grauity, Stayednesse, Ciuility, and Modesty:) vnder the Approbrious, and Ignominious, tearmes of Puritanisme, Precisenesse, or Stoicall, and Factious singularity. Hee that (k) will not runne into the same excesse of sinne, and ryot, that others doe: hee that will not be a Bawd, or Pander, to his owne, or other mens sinnes, and lusts: hee that will not turne an incarnate Deuill, or a very Hydra, or Monster of Impiety, and Prophanenesse; he that shall but offer to (l) oppose

himselfe

m Falsi iusti
 veris iustis
 semper inui-
 dent, quia mo-
 leste ferunt il-
 lorum Synergi-
 tate suam de-
 tegi simulati-
 onem: agunt
 igitur omnia
 ut subruant
 gressus bonorum,
 et imitatores
 sui faciant,
 quos ad con-
 demnationem
 suam adlent-
 esse meliores.
 Quodcum ob-
 tinere non pos-
 sunt, approbri-
 is et crimina-
 tionibus impe-
 tunt innocentium vitam,
 construentes
 super dorsum
 eorum coge-
 riem falsitatem.
 Prosp. Aquit.
 Expolit. in Ps.
 128. & 139.
 n Inuidientie
 illius Diaboli-
 ca qua inui-
 dent bonis ma-
 li nulla alia
 causa est, nisi
 quia illi boni
 sunt illi mali.
 August de Ci-
 uit. Dei. lib. 15. cap. 5.

himselfe against the crying sinnes, and common vices of the Times: against the Drunkenesse, Riot; Pride, Vanity, Idleneffe, Lasciuiousnesse; sinnefull Fashions, Customes; Scurrility, Ribaldry, Swearing, Blasphemie, Prophane-
 nesse, Wickednesse, or Licentiousnesse, of the World, which affront, and braue God to his face, and bid defiance to his Majestie: Hee that shall but Write, or Speake against these sinnes, or any other: (m) nay, hee that lincs not in them, and feares for to commit them, out of Loue, or Conscience towards God,) is forthwith branded for a Puritan, or Nouellizing, Factious, Singular, Proud, Cenforious, Discontented; or ouer-zealous Spirit, and I know not what besides, though hee hath God himselfe, and all Antiquity: though hee hath Apostles, Prophets, Coun-
 cels, Fathers, nay, Infidels, Pagans, and the whole Church of God, from age to age, to backe, to second, iustifie, and acquit him, against this false, and scandalous imputa-
 tion. This euery mans experience, and Conscience, can-
 not but testifie, as an irrefragable, and vndoubted truth. Wherefore, bee not ouer-rash, nor too precipitate, to prejudicate, or censure others for Puritans, Presciti-
 ans, Humourists, or the like, for disapproouing Healthes, or opposing the vanities, Fashions, Sinnes; and Customes of the Times, as the manner of most men is, since they haue God himselfe, and all antiquity, to iustifie, second, and assoile them. But learne to see the Devils Art and pollicy; and the (n) inueterate spleene, and malice of the World, against all Holy men: who labour to suppress, and quite abollish all Temperance, Holinesse, Sobriety, and the very practicall power of Grace, by prejudica-
 ting, censuring, and reuiling them, vnder the names of Puritanisme, Singularity, or Precisenesse, in a cenforious, peremptory, rash, and vnaduised manner, without any due examination of the things themselues. The rea-
 son why most men iudge so hard of the Graces, Wayes, and persons of Gods Saints, as to scandalize, and censure
 them,

them, or to bring an hard, and ill report vpon them: is because (o) they preiudicate, forestall, and doome them to bee euill, before they examine, try, or prooue them to bee such. If men would (p) first examine, search, and know, and then passe sentence: if they would not iudge vpon (r) reports, and heare-sayes; vpon bare coniectures, icalousies, or surmises; or vpon the common, and receiued voyce, and fame of ignorant, malignant, rash, or prepossessed Carnallists; (who reuile, and hate all such, whose Graces blemish, censure, and condemne their gracelesse, sensuall, and vnchristian liues and courses:) but vpon their owne experience, and iudiciall knowledge, as all impartiall, wise, and vpright Christians ought to iudge: If they (r) would heare indifferently on both sides, and weigh the Apologies, Plees, and Iustifications of Gracious, Temperate, and Holy men: as well as the accusations, censures, and reproaches, of Worldly, Carnall, Godlesse persons; as Charity, and (t) Iustice binde them for to doe: I doubt not, but they would then recant, and quite repeale their censures, yea alter, and transforme their iudgements, not onely of the Saints themselues; (whom now they (t) doome for Puritans, Hypocrites; or humorous, proud, censorious, base, and odious persons:) but likewise of these Healthes, and all those other fore-mentioned vanities, fashions, sinnes, and ceremonies, of the World: which God himselte, and all his Saints; together with Fathers, Councels, Mo-

o Student dā-
nare tanquam
nocentes, quos
vtrique sciunt,
innocentes: ita-
que constare de
ipsa innocentia
nolunt: quasi
vero maior i-
niquitas sit
probatam in-
nocentiam dā-
nasse quam in-
auditam. La-
etan. de Iustit.
l. 5. c. 1. Sic oc-
cupant animos
& obstruunt
pectora vt ante
nos incipiant
homines odisse,
quam nosse, ne
cognitos aut
imitari possint,
aut damnare
non possint.
Minut. Felix
Octavius p. 96
Cypr. de Ido-
lorum vanit.
Tract. Nolunt
audire quod

auditum damnare non possunt. Malunt nescire quia iam oderunt: quod nesciunt pre-
iudicant id esse, quod si sciant, damnare non poterant. Tertul. Apol. aduers. Gent. c. 1.
p. Si iudicas cognosce. Seneca Medea. Act. 2. Non potes dementiam dicere qui renince-
ris ignorare. Tertul. Apol. adu. Gent. c. 1. q. Qui auritos tantum testes accipit, vane
non sane accipit. Philo. Iudæus de Iudice lib. Plus valet ocularis testis vnus quam au-
riti decem. Qui audiunt, audita dicunt: qui vident, plane sciunt. Plaut. Truculentus
p. 703. Apuleius Floridorum, lib. 1. Iustus est occulta de manifestis praiudicare, quam
manifesta de occultis pradamnare. Tertul. Apol. c. 2. 1. Qui statuit aliquid parte in-
audita altera, licet recte statuerit haud aquus est iudex. Seneca Medea. Act. 2.
s. Deut. 19. 17, 18. Iohn 7. 30. Act. 25. 18. 1. Nos quia serica veste non vtimur, mo-
nachii vocamur: quia ebrii non sumus, nec chachinno ora dissoluimus continentes ve-
camur & tristes: si tunica non canduerit, statim illud è trisio, impostor, & Gracus
est. Hierom. Tom. 1. Epist. 23.

u *Æstimemus
singula, fama
remota. &
quæramus
quid sit, non
quid vocentur.*
Seneca. Epist.
95. *Adhære di-
ligentiam tu-
am, & intue-
re quid sint res
nostræ, non
quid vocentur.*
Id. Epist. 110.

x *Non sit tibi
amicus qui te
vult Deo face-
re inimicum:
qui et tuus &
suis est inimi-
cus.* Aug. de
Temp. Ser. 231
See *Athenæus
Dipnol. l. 11.
cap. 1.*

y *Melius est
habere malo-
rum odium,
quam confor-
tium.* Bernard.
de Ordine vi-
tæ. Serm 60.

derne Diuines, and Christian Writers, yea Heathen Au-
thors, and the Church of God from age to age, con-
demne, and censure. Wherefore in this case of Healthes,
(or other cases of this nature,) let not prejudice, wilful-
nesse, or (u) *the erroneous reports, and groundlesse censures*
of the World, direct, or sway your iudgements, as usually
they doe: but *consider* first, what Reasons, Arguments,
and Authorities, are here produced, to conuince them
to be euill, at least, to be inexpedient, or misbecoming
Christians: Consider how little may, or can bee said, to
iustifie, or approoue them, at least vnto your Conscien-
ces, in the sight of God: and pause vpon it but a whiles,
with sincere, and vpright hearts, desirous to bee instru-
cted in the trueth: and then I doubt not, but you will
readily confesse: that this censure, and condemnation,
which is, and hath beene passed vpon Healthes, pro-
ceedes not from any Puritanicall, factious, singular, con-
tradictory, inelancholy, rash, or ouer-precise Spirit: but
from a sincere and Gracious Heart; a deliberate, and
well-aduised Iudgement; a rectified, and well informed
Conscience, grounded vpon good and solid reasons, and
vnanswerable Authorities, both of God and man: so that
you will henceforth disrelish them in your iudgements,
and quite abandon them in your practise.

Lastly, to this; that you should incurre the displea-
sures of your friends and others, by your retuning, and
withstanding *Healthes*, which you are loath to doe. I
answere; *That he is not (x) worthy so much as of the name of*
a friend, much lesse of a Christian, who will sell his
friendship, for the refusal, or crossing of an Health,
which would make both thee, and him, an enemy vnto God,
and so become an enemy; both to himselfe and thee: Who
would (y) *respect or care for such a person*, who prefers
his Healthes, before the Loue, the Conscience, the Sal-
uation of his friend, or the dishonour, and displeasure of
his God? esteeme not therefore of the losse of such mens
fauour and respect, who value thee at so low a rate, as to
preferre

preferre their Cups, and Healthes before thee. But say thou art loath to lose the loue, and fauour of such men as these : how knowest thou, that thou shalt procure their hatred or displeasure, by crossing and refusing these their Healthes ? If thou dost it in a Discreete, a Modest, Grace, and Christian manner, backing thy refusall with sufficient, satisfactory, and pregnant reasons, as thou oughtest ; thou mayest for ought thou knowest, so farre preuaile with such as wooe and presse thee for to pledge these Healthes, as to conuince their Consciences, that Healthes are euill : and so reclaime them from them : so that thou (z) shalt gaine more loue, and true respect from these at last, by such a discreete refusall ; then if thou haddest yeelded, and consented to them. But admit the worst that may bee : that thou shouldest incurre the censures, reproaches, or displeasure of thy best and dearest carnall friends : yet know this for thy comfort and encouragement : that it is farre better for thee to vndergoe their wrath and causelesse censures, (a) which Christians must contemne : yea, to lose their loue, respect, or friendship : then to sell the Grace and fauour of God himselfe, thy best, thy chiefe, and onely friend ; or to incurre his heauie censure, and displeasure which lasts for all Eternity. (b) If one man sinne against another, the Iudge shall iudge him : but if a man sinne against the Lord, who shall intreate for him ? If thou proceedest on to drinke and pledge these Healthes, thou shalt certainly sinne against the Lord : thou shalt incurre his wrath and anger, and strip thy selfe starke naked of his loue and fauour, (c) which are better, and sweeter, to euery Gracious, and Holy Soule, then Life it selfe : yea, (d) if thou sinne wilfully, after the knowledge of this blessed Trueth, and wilt not bee reclaimed from these Healthes, though thy Conscience deeme, or doome them to be euill : there remaines then no more Sacrifice, nor Oblation for sinne, for thee : but a certaine fearefull expectation of Iudgement, and fierie indignation to denoure thee : which will farre exceede all carnall inconueniences,

z. Prou. 28. 23.
& 24. 25 &
25. 12.

a *Prima virtus est hominis Christiani contemnere hominum iudicia, & semper Apostoli recordari, dicentis: si hominibus adhuc placerem Christi seruus non essem.* Hierom: Tom. 1. Epist. 26 c. 2.
b 1 Sam. 2. 25.
c Psal. 63. 3.
d Heb 10 26. 27. *Nulla est delicti venia, quando sic procedit misericordia, ut eam sequantur peccata.* Isidor. Hisp. de Sum: Bono. l. 3. c. 64.

*a Perniciosus
de republica
merentur vi-
tiosi rectore,
quod non solum
vitia concipi-
unt ipsi, sed et
infundant in
ciuitatem: ne-
que solum ab-
sunt quod illi
ipsi corrumpuntur, sed et
etiam quod cor-
rumpunt: plus-
que exemplo,
quam peccato
nocent. Cicero
de Legibus, l. 3
Dupliciter re-
us est qui a-
perse delin-
quit, quia et
agit, & docet.
Iliod. Hist. de
Sum. Bono. l. 2
cap. 20.
b Verus vari-
ans dolet de
præteritis, la-
borat de futu-
ris cauendis:
vera siquidem
penitentia est,
sic plangere
commissa ut
non committā-
tur plangen-
da: quoniam inanis est penitentia, quæ sequens coinquinat culpa. Bern. Medit. c. 4.
c Plal. 16. 4. 1 Cor. 10. 21. d Qui Christianum te esse dicis, Gentilium arma depone.
Hierom. Tom. 2. Epist. 61. cap. 21.*

losses, crosses, or disgraces, which the abandoning, or refusall of these Healthes can bring vpon thee. Let this then now at last perswade and moue thee, for euer to refuse, renounce, and vtterly disclaime the very Drinking, or pledging of all Healthes, what euer carnall mo- tiues solícite, or enforce thee to them.

You haue now (good Christian Readers) as I hope, receiued a full, a satisfactory, and sufficient prooffe, of the vnlawfulnessse of Drinking, Pledging, or beginning Healthes: together with a large, and punctuall answer, to all obiections, euasions, pretences, or excuses which men make, to iustifie, moderate, or any way else excuse them. There is nothing now remaining; but that those who haue offended, and dishonoured God, or scandalized Religion, by these Heathenish, & Infernall Healthes, and Roundes in former times: (especially those *Ministers, Magistrates, and men of place, (a) whose ill example hath leauened, animated, and infected others: and prooued more pernicious and hurtfull, then their sinne it selfe:*) should presently flie to God by feruent Prayers, and sound Contrition, and Repentance; to obtaine Remission of their fore-past Healthes; and Courage, Grace, and Christian resolution, *(b) to abandon, and renounce all Healthes for future times, both in their iudgements, and their Practise:* exiling them for euer, from their Houses, Tables, Butteries, Sellers, Cups, and Lips; as the very *(c) drinke-offering, and Cup of Deuil:*, which Christians cannot drinke: and as the bane, the sicknesse, death, and poyson of their soules. Now what shall I say more to dissuade, deterre, and weane you from these Healthes, then what I haue already recorded of them? They are but Idle, Carnall, Worldly, Heathenish, Idolatrous, and Hellish Ceremonies, inuented, and profecuted by the very Deuill himselfe: at least by Infidels, and the deboistest *(d) Pagans,*

in honour of their Deuil-gods : and to * draw on Drunken-
nesse, and all Excesse : they are the immediate vsers, har-
bengers, preparatiues, or flood-gates : the very Baudes,
and Pander's, to Drunkenesse, Vomit, and all Intempe-
rance whatsoeuer : they are the (e) occasions of many Du-
ells, Quarrells, Murthers, Stabs, Heart-burnings, Reproaches,
Grudges, Contentions, and Discontents : they peruert the
true and proper end, and vse of Drinking, and so abuse
Gods creatures : they take away all Christian liberty
from men, in the vse of Liquors, Drinkes, and Wines ;
and put a kinde of force, and necessity, vpon men, in the
vse of Gods good creatures, against all reason, and Reli-
gion : they violate the rules of Charity, and Iustice, in an
apparant manner, and oft times cause men to force, con-
demne, reproach, disdaine, and censure others, who are
farre better then themselues, without a cause : they are
such things, as neither good, nor bad men, can safely vse
without offence, or hurt, and scandall to themselues, and
others : they are such vaine, and Heathenish Ceremo-
nies, as misbeceme all Christians, and Religious per-
sons : but especially, all (f) Clergie men ; though many of
that sacred ranke and order, (g) I name not any in parti-
cular, are too much deuoted and addicted to them ; to
the ill example of the Laity, and the disgrace, and scan-
dall of Religion : they are infamous, scandalous, and of
ill report, not onely with the Church, and Holiest Saints
of God ; but euen among the Grauer, Ciuiler, and more
Temperate sort of carnall men ; yea, among the very Pa-
gans, and Infidels themselues : they bring no glory at all
to God, nor honour, * profit, pleasure, nor aduantage vnto
men : they serue for the most part, to honour and applaud
the Deuill himselfe, or gracelesse, vile and wicked per-
sons, who are oft times Deified, and odored by them :

* *Ad nihil ali-
us valere vi-
deo, nisi vt vel
amplius biba-
tur, vel dele-
tabilius. Ber-
nard. de Gul:
Abbatem A-
polog. Col.
989. D.
e Sec 4. Iacobi
cap. 5.
Prou. 23. 29.*

f *Plerique Sa-
cerdotes ac ele-
rici male vi-
uentes, forma
ceteris in ma-
lum existunt,
qui in bonis es-
se exemplum
debuerunt. Isi-
dor. Hisp. de
Sum. bono. l. 3.
cap. 38.*

g *Quando sine
nomine contra
vitia scribi-
tur ; qui iras-
citur, accusa-
tor sui est. Hie-
rom. adu. Ruf-
fin. Apolog. c. 3*

*Cum ego hoc non de omnibus, sed de his qui tales sunt pradicauerim, nullus irascens om-
nino debet, qui nequaquam se talem esse cognoscit: ne hoc ipso quod irascitur, de ceteris ip-
sorum esse viacatur. Salu. de Gub. Dei. l. 4. p. 107 108. * Quicquid quod non quoquo
modo ad tuam ipsius salutem pertineat, respuendum. Bernard. De Confid. l. 2. c. 3.*

* *Bibamus pro
filiorum san-
tate.* 19. c. Amb.
de Elia & Ie-
iun. cap. 17.

* *Quid nobis
cum operibus
Diaboli? Quid
mihi et tibi est
Belial? Ego
Christi seruus
sum, illius re-
demptus san-
guine, illi me
totum manci-
pauit. Quid mi-
hi & tibi est?
Tanto magis
nos oportet
seperare a Di-
abolo, quanto
ille se discernit
a Christo.* Am-
brof. De Elia
& Ieiun. c. 20.
c *Nemo contra
Prophetas, ne-
mo contra E-
uangelia fa-
cit, sine peri-
culo.* Concil.
Aquisgranense.
Can. 61.
d *In Christiano
populo vnus
facinus, pestis
est multorum.*
Salu. de Gub.
Dei. l. 7. p. 264.

they abuse, peruert, and much prophane, those Sacred and religious gestures, wherewith wee are to worship God, and honour men: they derogate, and detract from Prayer, and attribute that Diuine, and Heauenly efficacie, and blessing, vnto Drinking, that is due to it: Whence some men, (to their shame and condemnation be it spoken,) are Healthing, and Carrouzing for their * *Childrens birth* and happinesse, when as they should bee Praying for them: Baptizing them in Sacke, and Claret, in which the Deuill-Spirit *Bacchus* breathes: before they bring them to that Sacred Font, and Holy-Water, in which the Holy Ghost himselfe, doth worke and moue: and so * *denoting them vnto the Deuill himselfe, and to his Hellish, and Infernall Ceremonies, which Christians should abominate*: before they consecrate or initiate them vnto Christ, or to his holy and Sacred Misteries: as if the Deuill were the better Lord and Maister of the two: (a most Prophane, Infernall, Atheisticall, and Vnchristian practise, the very thought of which, should cause all Christians for to tremble.) They are things which the Fathers, and Saints of God in former ages: which Diuines, and Christian Authors, both Papists, and Protestants: which Councels, and Emperiall constitutions; which Infidels, and Pagans haue expresse: (c) *and the very Word of God, (which none can safely violate)* hath impliedly, and frequently condemned, as sinfull, and abominable: yea, they are such dangerous, spreading, and pernicious euils, as will prooue the fatall sicknesse, and disease, not onely of the Soules of such as drinke and pledge them; but likewise (d) *of those persons whose names and Healthes they beare; and of those States, and Kingdomes in which they doe abound*; if they consent vnto them, not labouring for to cleanse them out, by reformation, and Repentance. O then be willing now at last, on all these grounds and reasons, for euer to renounce, and quite disclaime them, without any more delays. And if all this will not perswade you to abandon them: consider then, what a solemne

lemne

lemne vow, and couenant you haue made to God in Baptisme: which bindes you to renounce them. For haue you not vowed, and protested vnto God himselfe, in the sight and hearing of many witnesses, (who will beare testimonie of your periurie, if you still proceede:) (e) *To forsake the Deuill, and all his workes, the Pompes, and Vanities of this wicked World, and all the sinfull Lustes of the flesh?* (which forme was alwayes vsed in the (f) *Primate Church:*) and are not Healthes the very (g) *inventions, and workes of Satan?* were they not inuented and practised, by the Deuill himselfe? were they not a part of his solemne worship, and seruice? and were they not at first deuoted, and vsed to his honour? Are they not, *a meere Pompe, and Vanity of this wicked World*, wherein few else but wicked, exorbitant, and gracelesse persons doe delight? and doe they not chiefly serue to satisfie the *sinfull lusts*, and the excessiue, ebrious, and intemperate *desires of the flesh*, which wee haue vowed to renounce? Doubtlesse, there is not any Saint, nor wicked man on earth; no, nor any Deuill, or damned Soule in Hell, so Impudent, or shamelesse, that can or dare deny it, since (h) *Magicians, and Pagans haue confessed it.* And will you then so periure, and forswear your selues to God himselfe, as to violate this solemne oath, and sacred couenant, (which you haue oft times sealed, and confirmed in the blood of Iesus Christ your blessed Sauour, at euery Sacrament that you haue receiued,) so to renounce your God, your Faith, your Vow, and Christianity; in practising, justifying, or applauding these Heathenish, Hellish, Prophane, and Gracelesse Healthes, against which you haue so seriously protested in your Baptisme? will you, nay can you be so desperately, prodigiously, and inhumanely wicked, as to (i) *prone periured, and forsworne persons, to your Great, your Good, your True, and Faithfull God: * who is able to crush you downe to Hell it selfe, and that for euer?* Beloued, if thus you breake your vowes, and *retineant mente perfida impietatem.* Conc. Tolstanum. 4. Can. 74.

e Terme of Baptisme in our Common Prayer Booke.
f See Dionys. Areopag. Eccl. Hierar. c. 2. 3. 2. 3. Tertul. de Baptismo. G de Corona Militis lib. Cyril. Hierusal. Cateches. Mystagoc. 1. Hier. Epist. 8 c 5. Aug. de Symb. ad Catechumenos. l. 4. c. 1. Chrisost. Hom. 6. in Coloss. 2. Salu. de Gub. Dei. l. 6. Conc. Constantinop. 6. in Trullo. Can. 96
g See Argument. 14.
h See Pag. 18, 19, 39, 40.
i Multarum Gentium tanta extat perfidia animorum vs fidem Sacramento promissam obseruare contemnunt, et ore simulant iuramenti professionem dum
* Math. 10. 28.

*k Non potest
erpa homines
esse fidelis, qui
Deo extiterit
infidus. Concil.
Tolletan. 4.
cap. 63.*

*l Facile ex a-
mico inimicum
facies cui pro-
missa non red-
das. Hier. E-
pist. 14. c. 9.*

m Heb. 10. 29

** For which
see Virgil: Æ-
neid. 1. 2. Liue
Rom. Hist. 1. 4. 1
Sect. 4. 5. Hero-
doti Clio. Sect.
20. 38. 39. Iust-
hist. 1. 1. p. 12.*

*Ctesias. Exerp-
ta Historia.*

Diodorus Sic.

Bibl. Hist. 1. 2. 2

Sect. 13. Pau-

lus Diaconus

De Gestis Lō-

gobard. 1. 1. c. 1

3. Athenaus

Dipnos. 1. 10. c.

12. Zonaras

Annal. Tom. 1.

F. 28. Tom. 2. F.

61. et 3. F. 119.

Will: Malmes-

burienfis De

Gestis regum

Anglia. 1. 1. c. 1

p. 9. 10. Plu-

tarch. Sympof.

1. 1. c. 3. & De Socratis Genio Lib.

17. Sect. 117. Quint: Curtius 1. 10. Sect. 4. Plut Alexan.

12. Mr. Beards Theater of Gods Iudgements. 1. 2. c. 33.

oathes with God: (*k*) as men can neuer trust you here, be-
cause you are perfidious to your God: so God himselte, will
(*l*) surely turne your enemie: and powre out the very
strength, and fury of his wrath, and vengeance on you,
to your eternall ruine; because (*m*) you trample vnder your
feete, the very Blood, and holy Sacraments of his Sonne, as
Vile, Prophane, and common things, and put him vnto open
shame; in breaking these your solemne vowes, which
were thus ratefied, and confirmed by them. O then
let this consideration mooue you, to cast off all these
Healthes, with all the other finnes and vanities of your
liues, according to your vowes, and couenants: for
feare you prooue perfidious vnto GOD himselte, to
your iust, and endlesse condemnation. If this confide-
ration will worke no good vpon you, then ruminare
and ponder in your thoughts, those many heauy, terrible,
dreadfull, and amazing Iudgements, which God himselte
hath inflicted vpon Health-drinkers, from time to time.

Not to trouble you with the examples of * the Tro-
ianes, Historians, Scythians, Gaules, Babilonians, Frankes,
or Brittons: nor yet with the Histories of Spargapises and
his Armie, or of Brennus, Zerzes, Agathocles, Parthanzus,
and sundry other Princes, and Nations who haue beene all
surprised, and sodainely slaine by their Enemies, whiles they
were wallowing in the very act of Sinne, and Drunkennesse;
which should teach all Princes, Generalls, and Comman-
ders to auoyd this sinne: I shall confine my selfe to such
examples, as come more punctually to our present pur-
pose. It is storied of (*n*) Alexander the Great; that he
dranke his Death and ruine, in quassing off an whole Carrouse,
or Health out of Hercules his Cup. (*o*) In that Drunken
Feast, or Combate, which this Alexander made vnto the In-
dians, there were fise and thirtie who dranke them'elues dead
in the place, and neuer reuined more, whiles they carroused

Healthes,

Healthes, and Roundes one to another. It is (p) recorded of Popelus the second, King of Poland; that having incurred the displeasure of his Nobilitie, through his ill government, for which they intended to depose him: he fained himselfe to be very sicke, by his Queenes aduice; and thereupon sent for twentie of the chiefe Princes of Pomerania, who had the principall voyce in the Election of the Polonian Kings; to come and visite him in this his sicknesse: which they did accordingly. The King upon their comming, requested them to Elect his Sonne to the Kingdome after his decease, which thing they answered they would willingly doe, if the rest of the Nobilitie would consent vnto it. The Queene in the meane time provides a Cup of sudden poyson, of purpose to dispatch them, and presents it to them all, to Drinke the King her husbands Health: they to testifie their love and Allegiance to the King, Dranke off the Cup, as their manner was, vnto his Health, but to their owne instantanie confusion, and immediate Death: and to the subuersion of all the stocke, and race of the Polonian Princes: A sodaine, and fearefull, yet a (q) iust Iudgement of God, vpon these Princes; who were much addicted, to the Drinking of Healthes in former times: But loe the infinite (r) Iustice of God on both hands. Out of the Dead and poysoned carcasses of these Princes, there issued such infinite troopes, and swarmes of Rattes, and Mice, as chased Popelus, his Wife, and all his Children from place to place, both by Sea, and Land, till at last they were forced to flie, to the strong Castle of Gracconia, where they were deuoured, and eaten vp of these Rattes, and Mice, (s) in despite of Guard, and Garisons, and all those Artes, and Pollicies of Fire, and Water-workes, that were vsed to secure them: as the Polonian Histories doe at large declare: so farre are Kings, and all their power, vnable to resist the weakest creatures; when God shall raise them vp in armes against them. (t) At the conclusion of the League betweene Spaine, and the Low-countrie States, about the yeere 1608. there were many who dranke themselves to Death, (and for ought that men can Iudge, to Hell it selfe,) in quaffing off Healthes, to

p Guagninus
Rerum Polon:
Tom. 1. p. 62.
63. Cromerus
& Neugeba-
uerus. De Po-
lon. Hist. l. 1.
Phil. Camera-
rius cap. 12.
Centur: 11.
Munster: Cos-
mogr. l. 4. c. 4.

q Iudicia Dei
occulta multa
inuista nulla:
August. Tom.
7. pars 2. often
Ambr. Tract.
in Symb. Apost:
cap. 11.

r Afficiunt,
oculis superi
mortalia iustis
Ouid. Meta-
morph. l. 13.

s Hinc secula
discant, indo-
mitum nihil
esse pio, tutum
ne nocenti.

Claud. de 4.
Conf. Honorij.
Pan.

t Ioan. Frid. de
Ritu. Bsb. ad
San. l. 1. cap. 7.

the

u See Byerlin.
Chronogr. pag.
94. Mr. Stubbs
his Anatomy
of Abuses, p. 77
78. Mr. Beards
Theater of
Gods Iudge-
ments. l. 2. c. 33
Mr. Wards
Woe to the
Drunkard.

* Arcadiore
mortuus est
dum magni
calicis bibit
iste merum :
sic Erisixenus,
qui merum a-
perte perdidit
habens calix.
Athen. Dip-
nos. l. 10. c. 12.
L. Durinus Val-
la medicus,
dum mulſe po-
tionem haurit,
periit. Ap:
Sausenius cum
mulſum bibiſ-
ſet. Plin. Nat.
Hiſt. l. 7. c. 4.
See Mr. Gata-
kers Abrahams
Decease. pag.
33. 34.

x Nec ſitis eſt
extincta prius,
quam vitæ bi-
bendo. Ouid.
Metamor. l. 7.

Non prius peractum eſt facinus peccantium, quam ulciſceretur pœna peccatum Salu.
de Gub. Dei. l. 1. p. 38. y Mr. Stubbs his Anatomy of Abuses: pag. 77, 78, 79. Edition
4. by Richard Jones: London: 1595.

the ratification of that League : I my ſelfe haue heard, (u) and read of diuers, both of our owne and other King-
domes; who haue beene drinking of other mens Healths
ſo long : that they neuer enioyed their owne Healths,
nor liues long after : yea, I haue heard, and * read of ſome :
who in quaffing downe other mens Healths, haue ſwal-
lowed downe their owne (x) immediate, and unexpected
Deaths, (and without Gods infinite mercy, their owne
eternall Damnation, and confuſion;) before euer they could
riſe vp from their knees, on which they dranke them. Memo-
rable, Remarkeable, and Terrible, is that Tragicall and
ſtrange example, of Gods auenging Iudgement, vpon
(y) two Drunkards, and Health-quaffers, in Nekerſhofewe,
a Towne in Almaine, on the fourth day of Iuly in the yeere
1580. Who comming then, and there into an Inne, called for
Bread and Wine : which being brought, they diſliked the
Wine for its newneſſe, calling for ſome older, and better Wine :
which being brought in great abundance, they fell to Swill, and
Carrouſe one to another, till they were both as Drunke as Swine.
Then one of them powring forth Wine, dranke a Carrouſe
to his fellow : who pledging him, demanded of him, to whom
hee ſhould Drinke? quoth hee, Drinke thou vnto God : hee
hearing this, Drinkes a Carrouſe, or Health to God : and then
demands of his Companion, of which Wine God ſhould Pledge
him, whether of the old, or new? of whether thou wilt ſaith
he. Upon which he takes the new Wine into his hand, and
filling the Cup therewith, reacheth forth his arme, as high
as he could, as though God ſhould haue Pledged him in good
earnest, ſaying : God, I would faine know what Wine thou
likeſt beſt : this Wine is good enough, and too good for thee :
if thou haudeſt ſent better, thou ſhouldeſt haue had better : but
ſuch as it is, take it, Pledge me quickly, and Carrouſe it off
euery ſope, as I haue done to thee, or elſe thou doeſt me wrong :
(the vſuall ſpeech and phraſe of Drunkards now, when

as they would ingage, or force men for to Pledge their Healthes and rounds.) (z) No sooner had hee uttered these blasphemous speeches, but the Lord forthwith proceedes in Iudgement against him: causing his arme which he had stretched out, to stand stedfast, and unmoouable, so that hee could not pull it in: and * benumbing his whole body, so that hee could not mooue it from the place. In this agonie he remained a long time after, his countenance not changed, rolling his eyes too and fro in a fearefull manner: his breath, and speech being taken from him, so that hee could not breathe, nor speake a word: and yet he seemed to euery one to be aline. After this, the people who flocked thicke, and threefold for to see this wretched spectacle of Gods wrath, and vengeance, assayed to remooue him from the place, but they could not stirre him by any strength: In the end they tyed Horses to him, to draw him thence, but they could not mooue him. Then they assayed to burne the House wherein he was, but no fire would once take hold of it. Wherefore, perswading themselves, that God had made him a spectacle to all Drunkards, they surceased their enterprises, wishing the will of the Lord to be done. And in this miserable and dolefull manner, (saith my Author) standeth this Drunken, and Blasphemous Villaine unremoouable, to this very day: as a Tragicall, Dreadfull, and Prodigious spectacle of Gods wrath, and vengeance against Drunkards, and Health-quaffers. (The very sight, nay, the very relation, or thought of which, should strike the Hearts, and Soules, of all who are deuoted vnto Healthes, or Drunkenesse, with terrour, and amazement.) The other Drunken * beast his Companion, who had escaped the immediate hand of God, was by the iust, and anenging hand of the people, Hanged vp on a Gibbet, before the doore of the same House, for an example, and terror vnto others: * Now consider this, O all ye riotous Drunkards, and Health-quaffers, who forget God, lest he teare you in pieces, and there

z Note hence, that Drunkenesse is no Apology, nor excuse for other sinnes that are occasioned in vs by it.

* Remember Lots wife: God turned her into a pillar of Salt but for looking backe to Sodom: Gen. 19. 26. Luke 17. 31, 32. And might not hee then much more turne this blasphemous Drunkard into a fixed Statue, for a standing praesident of his wrath and vengeance against healths and drunkenesse, to all future ages; Since Mirrors of Gods iustice still remaine, though Miracles of the Gospell cease?

* Apud Arme-
Zenophon. De

nios si quis declaranda beneuolentia studio propinare allii vellet, eum ad craterem trahabat, de quo capere demisso bouis instar sorbentem bibere necesse erat. Expedit. Cyri. l. 4. p. 332. D. * Psal. 50. 22.

a *Felix qui-
cunque dolore
Alerius dis-
cet, posce care-
re tu.* Tibul-
lus Elig. lib. 3.
El: 7.
b *Maius peri-
culum est, ma-
le viuendi, quā
cito moriendi.*
Sen. Epist. 85.
* See 2 Sam.
13, 28. 29.
1 Kings 16. 9.
10. Job 1. 18.
19. Dan. 5. 4,
5, 6, 30.
c *Cuius acci-
dere potest
quod cuiq; po-
test.* Senec. de
Consolat. ad
Martian. c. 9.
*Oportet ut v-
na pena tene-
at ebriosos,
quos similis er-
ror inuenerit
implicatos.*
Concil Toli-
tanum. 4. Can.
74.
d *Psal. 73. 18,
19, 20.
Job. 21. 13.*
e *Alsorum
vultus nostra
sit cautio.* Hie-
rom. Tom. 1.
Epist. 10. c. 4.

be none to deliuer. Beloued, these Terrible, and Fatall ex-
amples, and patternes of Gods Iudgements vpon others,
(together with sundery other presidents of this kinde,
which the desire of breuitie doeth cause mee to omit :)
should teach vs to (a) *beware of Drunkenesse*, and all Su-
perfluous, and vngodly Healthes, (b) *which are more dan-
gerous then sodaine Death*, for feare God cut vs short, and
hew vs downe by sudden Iudgements, in the selfe-same man-
ner, as hee hath cut of these. Suppose that God should
thrust in the Sickle of his Iudgements, and Mow vs
downe by some instantanie, and fearefull death, whiles
the Health, and Cup, are at our mouthes, or whiles wee
are wallowing in our Swinish Drunkenesse: what hopes
of Mercy, or Saluation could wee haue? God hath dealt
thus with many others, as the fore-recited, and infinite
* *examples else doe testifie*: and (c) *may he not iustly doe the
same to vs*, if wee still goe on in Healthes, and Drunkenesse,
since his power and Iustice are the same for euer? O
therefore let vs now at last consider, and remember these
Tragicall, and Dreadfull spectacles, or patternes of Gods
Iudgements; together with those Assiduous, and Dome-
stique presidents of Gods vengeance vpon Drunkardes,
and Health-quassers, which are euery moneth, or two
presented to our eyes, or eares: How many Health-
sokers, and Drunkardes may we see, or heare of euery
yeere, within the Verge, and compasse of our Iland:
(d) *Who doe sodainely consume, perish, and come to a fearefull
end*: being cut downe by strange, and v unexpected deaths,
in the very act and continuance of their sinnes, before
they had any time, or space for to repent? and may not
their fearefull ends bee ours too, if we continue in the
selfe-same sinnes? (e) *Let their examples then be our mar-
nings*, to driue and force vs from Healthes, and Drun-
kenesse, without delay: for feare wee end, and set in
Woe, in Horror, Death, and Hell, as they haue done.
And if Gods Iudgements here, will not deterre vs from
these sinfull courtes; let vs then consider, and settle this
firme

firme conclusion in our Hearts, (the inconsideration, and vnbeliefe of which, is the cause of all those grosse, and crying sinnes, which ouer-spread the World :) That the time will surely come ere long, wee cannot tell how soone: (f) *When we must all appeare in person, before the Iudgement Seate of Christ, to giue a iust, and strict account of every vaine, and sinfull word, and thought; of every act of Sinne, and Drunkenesse, that haue euer passed from vs:* of every Health that we haue Drunke, or Pledged all our liues. How then shall those bee able to appeare, (g) *or stand in Iudgement,* in that Great, that Terrible, and Amazing day of Christ; who haue beene Quaiſing, and Carrouzing Healths so long, that they haue euen (h) *Reeled, Staggered, or fallen Dead-drunke to the ground, not able to appeare in Iudgement, nor to stand vpright on their owne L'gges, whiles they (i) continued, but (k) not liued here?* How shall they euer heare the Voyce, or see the Face of God, and Christ, with ioy and comfort; or make the least Apologie, Excuse, or Iustification for themselves at last: who haue drunke themselves Deafe, and Binde, and Dumbe; nay, Dead and senselesse, now? (l) *Having Eares, and yet not Hearing; Eyes, and yet not Seeing; Tongues, and yet not Spe. king; Noses, and yet not Smelling; Feete, and yet not Walking; Reason, and yet not Vnderstanding:* being farre worse (m) *then the very beast that perish:* and more like (n) *senselesse Images, Stockes, and Stones, which Pagans worshipped;* then Reasonable, or Liuing creatures. (o) *If the Righteous scarcely, shall be saued in that great, and terrible day: where then shall all vngodly Drunkardes, and Ceremonious Health-swillers? where shall all our Roring-boyes; our Deboist, and Prodigall Tauerne, or Alehouse haunters; and the like? where shall all Iouiall, Crapulous, Health-quaiſing, and good-fellow Ministers, and Schollers appeare?* Certainly, they shall not know which wayes to turne, nor what to doe, to Plead, or An-

f Eccles. 12. 14
Dan. 7. 9, 10.
Matth. 12. 36,
37. c. 23. 31. to
38. Act 17. 31.
Rom 14. 10, 12
2 Cor. 5. 10.
Reu. 20 11, to
15.
g Psal. 1. 5.
h Quos mane
inſignes armis,
ſpectaueras,
vultu minace,
eosdem ve-
ſperi cernas. ſi-
ne ferro vulne-
ratos, ſine pug-
na interfectos,
ſine hoſte tur-
batos, ſine ſe-
neſtute tremu-
los, in ipſo in-
uentus ſi flore
marcentes.
Anbr. de Elia,
& Ieiun. c. 13.
i Non vixit
iſte, ſed in vita
moratus eſt:
nec ſero mortu-
us eſt, ſed diu.
Sen. E. 1st. 93.
h Vere tunc
vivere quiſque
creditur, ſi ſe-
cundum ſecu-
lum moriens,
in ſolo Deo vi-
vere delectetur
Iſidor de Sū.
Bono l. 3. c. 63.

l Baſil: de Ebriet. & Luxu. Sermo. m Psal. 49. 12, 20. n Psal. 115. 5, 6, 7. Plal. 135. 15, 16, 17. o 1 Pet. 4. 18.

p Quid horribilius morte?
quid iudicio
terribilius?

*Quid metuet si
quis ad ista non
trepidat, non
expauescit, non
timore cōcuti-
tur?* Bern. de
Primordiis &
Nouissimis. Ser
Col. 377. A. B.
q 1 Cor. 6. 10.
Gal. 5. 21.
Reu. 22. 15
r Dan. 7. 9. 10
Matth. 21. 31.
1 Thes. 4. 16.
17. 2 Thes. 1. 7
8. 9. Jude 14. 15
s Phil. 4. 5.
Iam 5. 8. 9. 2.
Pet. 3. 9. Reu. 3.
11. cap. 22. 20
t *Festinare de
bet unusquisq;
ad Deum pān-
tendo dum po-
test, ne si dum
potest noluerit,
cum tardè vo-
luerit, omnino
non possit.* Ista-
dor Hisp. De
Sum. bono. l. 2.
c. 13. *Non sem-
per aetas erit:
facite nitidos.*
Hesi. Opera &
Dies. l. 2. p. 28.
u Rom. 2. 9.
*Ipsas nequitia
tenebras ti-
met: Prima & maxima peccantium est pana, peccasse. Sceleris in scelere supplicium est.*
Seneca Epist. 97.

swere for themselves, when Christ shall enter into Iudgement with them; but they shall euen (*p*) be *Amazed, and utterly confounded* in the very Anguish, Horror, and Bitternesse of their Soules, at the very thoughts, of all their Healthes, and Drunkennesse, (*q*) and *sinke downe into the very deepest depths of Hell*, in endlesse torments. If euer then you hope for Grace, and Favour at the hands of God: if euer you expect to lift vp your Heads, or Hearts, with Ioy and Comfort, in that great and dreadfull day: (*r*) *Wherein the Lord Iesus Christ himselfe, shall be reuealed from Heauen, with thousands, and ten thousands of his Saints, and all his mighty Angels; in the very fulnesse of his power, and the exceeding brightnesse of his Glory: in flaming fire, taking vengeance upon all that know not God: upon all Disobedient, Riotous, Ebrious, Prophane, and Sinfull persons whatsoeuer; and punishing them with Euerlasting perdition, from the presence of the Lord, and from the glory of his Power: which day will surely come (s) ere long, because it is neere at hand: O then without any more delayes, whiles the Halcyon dayes of Grace, and Mercy shine so bright vpon you: whiles the Earning bowells, the Bleeding wounds, and Compassionate armes of Iesus Christ, lye open to receiue you: (t) whiles you haue Health, and Life, and Meanes, and Time fir to Repent, and make your peace with God in Christ: as you tender the Euerlasting happinesse, and welfare of your lost and drowned Soules: as you expect, or long for Grace, or Mercy; for Ioy, and Comfort; for Heauen, and Saluation; for endlesse Blisse, and Glory at the last: as you would escape the direfull wrath of God; the bitter sentence, and doome of Christ; the neuer-dying sting, and worine of Conscience; the tormenting, and Soule-scorching flames of Hell; and Euerlasting seperation from Gods blisfull presence: abiure, and vtterly renounce all Sin, all Healthes, and Drunkennesse whatsoeuer; which haue no good, no profit, pleasure, nor contentment, but (v) *Horror, and Damnation* onely*

onely in them: and presently deuote, and dedicate your
selues, vnto a Temperate, Gracious, Sober, Strict, and
holy Life, for future times, according to your vow in
Baptisme, which God will surely require at your hands
at last: that so you may prooue (x) *Patternes of Temperance,*
and Sobrietie, vnto others, as you haue beene *Laughing stockes*
of Drunkenesse, and *Presidents of Healthes,* and Riot hereto-
fore: and so may Liue, and Die, and Rise againe, with ioy
and comfort. If you refuse, reiect, and scorne this aduice,
as idle, and superfluous, or coming out of season, resol-
uing to proceed in Healthes, and Drunkenesse, in de-
spite of God, his Sonne, his Word, his Threates, and all
his heauy Iudgements: which now lay siege against vs,
threatning our finall, and Euerlasting ruine, if wee turne
not speedily: and so you wilfully, and prodigally cast a-
way your rich, and peerelesse Soules for all Eternitie, past
all Redemption: I haue no more to say vnto you then,
but only this, (and O that this might proue a soueraigne
Cordiall, and speedy Medicine to your dying Soules:)
(y) *goe on and perish:* your blood, your doome, and finall
condemnation, shall seise, and rest vpon your (z) *owne*
heads, not on mine: who seeke your Tem-
porall, and Eternall *Health,*
and well-fare, not
your ruine.

x *Vt esset so-
brietatis exem-
plum, qui fue-
rat antea ecri-
etatis ludibriū*
Ambr de Elia.
& Ieiun. c. 12.

y *Qui volun-
tatē Dei spre-
uerunt inui-
tantem, volū-
tatem Dei sen-
tient vindicā-
tem. Prosp Re-
spons. ad Ob-
iect. 16. Vincēt
& Pereant fidei
soli qui perire
voluerunt.*
Cypr. Epist.
lib. I. Epist. 3.

Hierom. Tom. 1. Epist. 2. ad Nepotianum. cap. 26.

*Nullum laesi: nullius namque mea scriptura designatum est. Ne-
minem specialiter meus sermo pulsanit. Generalis de vitij
disputatio est. Qui mihi irasci voluerit: prius ipse de se
quod talis sit, confitebitur.*

F I N I S.

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